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SECOND YEAR (1883-4).

- Vol. 4. *The Catechisme, or a Christian Doctrine necessary for Children and Ignorant people, of Lawrence Vaux, 1574, sometime Warden of the Collegiate Church, Manchester.* Edited by T. G. LAW, Esq., Signet Library, Edinburgh. *pp.* cx. 111.
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- Vol. 12. *The Crosby Records.* Edited by the Rev. T. E. GIBSON and the late Bishop GOSS. *pp.* xxvi. 108.

FIFTH YEAR (1886-7).

- Vol. 13. *A Bibliography of the Works Written and Edited by Dr. Worthington.* By R. C. CHRISTIE. *pp.* vii. 88.

REMAINS
Historical and Literary
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VOLUME 13.—NEW SERIES.

MANCHESTER:
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A

Bibliography

OF THE

WORKS WRITTEN AND EDITED BY

DR. JOHN WORTHINGTON,

MASTER OF JESUS COLLEGE, CAMBRIDGE,

VICE-CHANCELLOR OF THE UNIVERSITY OF CAMBRIDGE, ETC., ETC.

COMPILED BY

RICHARD COPLEY CHRISTIE,

CHANCELLOR OF THE DIOCESE OF MANCHESTER,

PRESIDENT OF THE CHETHAM SOCIETY.

PRINTED FOR THE CHETHAM SOCIETY.

1888.



PRINTED BY CHARLES E. SIMMS
MANCHESTER.

INTRODUCTION.

THIS Bibliography was originally intended to be added to the Second Part of the Second Volume of the *Diary and Correspondence* of Dr. Worthington, edited by me for the Chetham Society in 1886, but, as there stated, I found so much more matter than I had expected, and so many inaccuracies to correct in the existing notices of Worthington's writings, that considerable delay would have arisen had the issue of that volume been postponed until the Bibliography was completed. Accordingly it was then announced that this would be contained in a separate volume.

That the literary productions of Dr. Worthington are in themselves worthy of having a volume devoted to them cannot, perhaps, be contended, but as his *Diary and Correspondence* forms one of the most important publications of the Chetham Society, it is certainly the duty of the Society to complete that work by a bibliography. Moreover, if a universal Catalogue of Literature, or even a satisfactory Catalogue of English Books, which many hope for, is ever to be compiled, it must include the insignificant as well as the greater writers, and it can only be accomplished by individuals being

found willing to devote themselves to the somewhat thankless task of giving complete and accurate catalogues of the writings of some one person. And in many cases the less eminent the author and the less the present value and interest of his books, the more trouble and labour will be required in compiling their catalogue. Certainly when I commenced this work I had not the least idea of the large number of editions of several of Dr. Worthington's works, showing that they must have had some considerable merits to achieve the popularity of which the numerous editions are evidence. Of these editions the majority are not to be found in any catalogue or bibliographical work, but are here noticed for the first time.

It is curious that Worthington published no original independent work in his lifetime. His revised translation of the *De Imitatione Christi* under the title of the *Christian's Pattern*, his editions of the *Select Discourses* of John Smith, and of the *Works* of Joseph Mede, were the only fruits of his studies which he himself gave to the world. For his own writings published after his death we are indebted to his executor Dr. Edward Fowler, afterwards Bishop of Gloucester, and to his son John Worthington the younger. These posthumous works, though frequently reprinted, have now wholly lost whatever interest or value they once possessed. The works of Joseph Mede, great and justly admired as was the learning and ability of their author, have but little present interest, devoted as they are principally to a

subject matter, which, if the world has not absolutely ceased to care for, has no longer the absorbing interest which it had for theologians in the seventeenth century. The Apocalypse, and the interpretation of its prophetic visions, have little more than an antiquarian interest even for the theologians of the nineteenth century. But the two other works edited by Dr. Worthington in his lifetime, still possess a real and living interest, the vitality of which shows no signs of drying up. The *De Imitatione Christi* is as popular as ever, while the *Select Discourses* of John Smith have greater names among their admirers in the nineteenth century, than among those of the seventeenth. No attempt has hitherto been made to give an accurate list of the editions of Worthington's *Christian's Pattern*, or to distinguish them from those of other translations of the *De Imitatione*, while the date of the first edition, though frequently inquired after, has never been ascertained. I cannot pretend to think that the thirteen editions here enumerated are all that appeared, nor shall I be surprised if my reasons for thinking it was first printed in 1654 are deemed unsatisfactory by some. I have, however, at least enumerated a considerable number of hitherto undescribed and unnoticed reprints, and have given no small labour and thought to this part of the catalogue, and to ascertaining the date of the first impression. The late Mr. James Crossley, though he had undoubtedly given much consideration to the matter, seems only to have known of one edition, that of 1677, and the late Mr.

Edmund Waterton, who possessed copies of one hundred and three English editions of the *De Imitatione Christi*, from 1600 to 1885, could only add four others. Of the thirteen mentioned in this book I have only been able to see copies of ten. In reference to this part of the work I have to express the obligations I am under to Mr. WATERTON, who was kind enough to lend me copies of the five editions which he possessed, and to the Rev. W. C. BOULTER, M.A., who lent me his very fine copy of the rare edition of 1657.

Of the editions of the *Select Discourses* of John Smith no catalogue has been hitherto attempted, but I think it probable that a complete list will here be found. Some hitherto unpublished notes of Coleridge on one of the Discourses, which I have been able to insert, will probably be thought to add to the value and interest of this part of the work.

In each case in which a copy of a book described is to be found in the British Museum, I have noted it. In all other cases in which I have seen a copy, I have stated where it is to be found, while of the remainder the authority on which the book is inserted is given.

In addition to giving so far as I am able, an exact bibliographical description of each volume, and a brief statement of its subject matter, I have inserted at length all those parts of the prefaces and introductions to the several books and editions that have any biographical or literary interest. These extracts contain much matter relating to the life and opinions of Dr.

Worthington himself, and are thus a necessary complement to his *Diary and Correspondence*, and give much information not elsewhere to be found respecting Mede, Smith, and Bishop Fowler. The books themselves, with the exception of Mede's *Works*, being so difficult to meet with, I think all who are interested in Dr. Worthington, in Smith, Mede, and in the editions of the *De Imitatione Christi*, will be glad to have these details collected together, as they are essential to the biographies of the persons referred to. In the Appendix will be found three long letters written by John Worthington the son, as well as his will, none of which have before been printed.

In addition to the obligations I have already expressed to the late Mr. Waterton, and the Rev. W. C. Boulter, M.A., my special thanks are due to Mr. J. E. BAILEY, F.S.A., for much valuable information, and to Mr. E. W. B. NICHOLSON, M.A., Bodley's Librarian, and Mr. C. W. SUTTON, Principal Librarian of the Manchester Free Library for the trouble they have kindly taken in examining and reporting upon books to be found in these Libraries, also to Mr. JOHN CREE, who has compiled the Index, and aided largely in the description of the volumes, and the preparation of the notes.

R. C. C.

GLENWOOD, VIRGINIA WATER,
FEBRUARY 18, 1888.

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A
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OF THE
Works Written and Edited by Dr. Worthington.

I.
THE CHRISTIAN'S PATTERN.

BEING A TRANSLATION OF THE "DE IMITATIONE CHRISTI."



THE Christian's Pattern; or A Divine Treatise of the Imitation of Christ. Written originally in Latin by Thomas of Kempis above 200 years since. 1654.

Although the fact that Dr. Worthington translated, or revised an earlier translation, of the *De Imitatione Christi* has been well-known to all who have taken an interest in the matter, yet there has been much doubt and uncertainty as to the date, the title, and the editions of his translation.

Neither Lowndes nor his recent editor mentions Worthington in the copious list of the English translations of the *Imitatio* given under Kempis, though several editions of Worthington's translation are given, some without any translator's name, others ascribed to Page, Stanhope, and Hickes. No mention of it is to be found in Worthington's Diary, and only once in his Correspondence, namely, in a letter to Dr. Ingelo, dated June 4, 1670 (vol. ii. pt. 2, p. 337), in which he says, "as heretofore I bestowed not a little pains on Thomas à Kempis," and again (p. 338), "But by more than ordinary diligence about revising and preparing Mr. Mede's and Mr. Smith's

works, and *Thomas à Kempis for the Press*, I have some advantage of knowing what is to be done in ordering of MSS."

The earliest reference to the book in print which I know is in the Preface, by John Worthington the son, to *A Discourse of Christian Love*, 1691, (see *post*); and in a list of "Books Publish'd by the Reverend Dr. Worthington," given at the end of the *Miscellanies*, printed in 1704, also edited by the Doctor's son, it is described as "An accurate Translation of Thomas à Kempis: wherein the English is brought to a near Conformity to the Author's Latin; with a large and excellent Preface. Octavo." In the English translation of the work of John Arndt, *De Vero Christianismo*, given by A.W. Boehm in 1712, the translator in his preface speaks of the "holy, learned, and pious Dr. Worthington," and gives an extract, hereafter quoted, in praise of Arndt from the preface to the *Christian's Pattern*; and in the preface to his father's *Select Discourses*, issued in 1725, John Worthington the son, gives an extract from his father's preface to the *Christian's Pattern*, and it is by these references that we are enabled to identify the translation of Dr. Worthington.

Though only a revision of the earlier translations, it is clear that Worthington devoted much pains to the book, that he carefully compared the earlier translations with the original, and that his translation, when it first appeared, was far superior to any of the previous ones. It has commanded in our own days the approval of Dr. Pusey, who seems only to have known of the edition of 1677, and not to have been aware that it was Worthington's. In his *Letter to the Bishop of London* (Oxford, 1851. 8vo.), speaking of the *Imitatio* (pp. 94-5), he says, "The pious translator of 1677, who entitled it *The Christian's Pattern* . . . appears from the preface to have truly entered into the spirit of à Kempis. I may mention his Frontispiece also, since some decry all such emblems, as if they appealed too much to the senses."

A writer in the *Gentleman's Magazine* for 1772 (vol. xlii) pp. 559-561, in an "Enquiry as to the real author of the book *De Imitatione Christi*," quotes from Dr. Worthington's preface, and says, "Dr. Worthington, whose memory will ever be dear to his countrymen, formed an high opinion of this spiritual treatise, and did not think his labour ill-employed in a translation.

It was first printed in 1652, and again in 1677, and is to be valued for its simplicity and faithfulness." A query as to the date of the first edition was made in *Notes and Queries*, 5th series, vol. x. p. 388, by the Rev. W. C. Boulter, to which it was replied (*id.* p. 523) that the first edition was published in 1677; and in 6th series, vol. v. p. 54, the late Mr. E. Waterton stated that he had a copy which he fancied must be the first edition, with a date, partially mutilated, which appeared to be 1658. Mr. Boulter replied (*id.* p. 98) that he possessed a copy of an edition of 1657, which he believed to be the earliest edition of Worthington's translation. We have thus four different dates given by experts as that of the first edition, none of which, as I venture to think, is accurate. For the existence of an edition of 1652 we have no authority except the *ipse dixit* of the writer in the *Gentleman's Magazine*, who does not state that he had ever seen a copy of the date of 1652, nor gives any reference to a library where one may be found. The generally received opinion that it was first printed in 1677, and Mr. Waterton's suggestion that the date of the first edition was 1658, are both displaced by Mr. Boulter, whose copy of the edition of 1657 is now before me, but a perusal and careful consideration of the preface of this edition of 1657 seems to me to prove conclusively: First, that it was not the first edition; Second, that there was an edition of 1654; and, Third, but less conclusively, that this edition of 1654 was the earliest issued by Worthington. The following are Dr. Worthington's words: "And as the Latine Editions, so were also severall English Translations sometimes compared, the best of which were those of a later date; yet in them it was easy to observe some Omissions . . . *the emendation of which things was in part endeavoured in the last English Edition 1654*; but, in regard some part of the Book was printed before that assay, and the Press made hast to finish the rest, . . . it could not then be carried on so farre as it is in this present Edition." The words in Italics seem to me hardly consistent with the existence of an edition earlier than 1654, and I have therefore placed this date above as that of the first edition, though I have been unable to discover the existence of a copy.¹

¹ In the Introduction to the first volume of the *Diary and Correspondence* of Dr. Worthington, Mr. Crossley seems to treat the edition of 1677 as the first edition of

It is quite clear from the large preface to the edition of 1657, that it was not in the edition of 1654; in all probability only the short preface, which appears in many subsequent editions, was to be found there, and I should infer that these editions were reprints of the original edition.

The Christians Pattern; Or, A Divine Treatise of the Imitation of Christ. Written Originally in Latine by Thomas of Kempis, above 200 years since. With a Preface Containing, An Account of Worth and Usefulness of this Treatise. Some Directions for the better reading of This or any other Spirituall Book; and for the attainment of Divine Knowledge. An Account of the former English Translations, and of this Edition. Wherein the English is brought to a near Conformity to the Author's Latine. London, Printed by R. Daniel, and are to be sold by John Clark, at Mercers Chappel in Cheap-side. 1657.

8vo. pp. 32 (*unnumbered*) + 342 + 10 (*unn.*)

1 p. Title, Rev. blank; 28 pp. "To the Reader;" 2 pp. "A Collection of some places of Scripture relating to the mind of this Treatise," followed by a list of Errata; 1—342 Text; 9 pp. Contents; 1 p. blank.

A copy of this very rare book is in the Library of Lambeth Palace, and another is in the possession of the Rev. W. C. Boulter, who has kindly lent it to me.

Though neither in this nor in any subsequent edition does Worthington's name appear either on the title page or elsewhere in the book, yet it is identified as his by the extract given by his son in the preface to his edition of his father's *Select Discourses*, issued in 1725. In a letter written by John Worthington the son, probably to Thomas Baker (see *post*) he sends him a copy of his father's "Edition of Tho. à Kempis, with his large Preface."

Worthington's translation, and in a note on p. 337 of the second part of vol. ii., which I edited after Mr. Crossley's death, I stated that I was then unable to ascertain the date of the first edition, which was certainly many years earlier than 1677.

This edition of 1657 seems to be the first in which this "large preface" appeared. Many of the subsequent editions had a brief preface of only four pages, and I conjecture from the terms of the large preface that the earlier edition of 1654 was like most subsequent ones, in 24mo., and had only the same brief preface which appears in them.

The preface to this edition extends over 28 pp., and the whole of the shorter preface is included in it. It contains much that is of interest, particularly the account of the former translations, and as both this and the subsequent editions in which it appears are equally rare, I think the reader will be glad to have those portions which have a literary interest, as well as Worthington's general account of the work and its author. The portions included in brackets constitute the preface to the edition of 1668 and probably to all the small editions.

" TO THE READER.

[Amongst the many Considerations which clearly evince the great Worth and special Excellencies of this divine Treatise, such as These would not be unremembered.

That it hath been translated into very many languages, viz., Greek, Italian, French, Spanish, Dutch, English, &c. Some Travellers affirm that they have also seen it in the Turkish language, and in some of these languages, as well as in the Latine in which originally it was written, it hath been very often printed; scarce hath any other Practicall and Devotionall Discourse been published oftener, and that with so general an approbation and acceptance; This golden Manual having had the singular happinesse and privilege to be kindly entertain'd by Christians of different denominations], Romanists, and Contra-Romanists, whether those of Luther's or those of Calvin's way.

Amongst the Lutherans, or rather the Reformers of the Lutherans, it hath been always highly esteemed by the Followers (if I may so call them) of John Arndt, sometimes Superintendent of Luneburgh, another Salvian in his generation; whose businesse it was to convince men of their unchristian spirits and lives, and to awaken them to the minding of the true

Christianity in life and power ; that so they might not place the Kingdome of God in meats and drinks, in meere Opinions and outward observances, in a Speculative and Notionall Christianity, an unfruitfull Faith, a dry forme of Knowledge and Godlinesse : but might make it their great care to become really better, a people reformed in deed and truth, to excell and outshine others in every grace and virtue, to shew forth the power of Christ's death and resurrection within them, to crucify the old man, that the body of sinne might be destroy'd, and that they might rise up to a new life, the holy, harmlesse, sweet and humble life of Christ ; and that by living soberly, righteously, and godlily in this present world they might adorn the doctrine of God our Saviour, which is by the Apostle styl'd the doctrine, or, the truth, after Godliness. To such purposes and respects of truest charity and pitty to the good and spiritual interest of Soules were the Writings of this faithfull servant of God designed ; yet such plain and sincere dealing met (as it is the lot of good Micaiahs) with great oppositions and censurings, but how unjustly and undeservedly hath been largely discovered by others ; for me to travell in this argument would be too great a Digression.

Amongst those of Calvin's way (to omit others) G. Voëtius, Professor at Utrecht, having in his *Bibliotheca studiosi Theologiae* commended some practical books, he addes—*ante omnes Thomæ a Kempis Imitationem Christi*. Not much unlike to Voetius, his *ante omnes* is that of the Italian Translator in his preface to the Reader, viz. that amongst the many Spirituall books which are extant, this Treatise ought to be accounted *o il primo, o tra' primi*, either the Chief or amongst the Chief ; and that this is not his private judgement, but the common sense and esteeme of all those that have *gusto di cose spirituali*, such as have (not a meer outward, naturall, and speculative knowledge, but) an inward divine sense, a right perception, a true tast and relish of spirituall things.

[But] to passe by all other Considerations, [that which doth fully speak the true Worth and Excellency of this Treatise, is the main Designe and Scope, the Matter and Argument of the Book, being indeed the very same with the Intendment and Designe of the Gospel, the Scope and End of Christianity, which in short is The being transformed into the Image of Christ, or, in our Author's

language, the Imitation or Following of Christ in Humility, Patience, Benignity, and Goodness, entire Self-resignation to the will of God, &c. In these and the like particulars doth the Author place our Resemblance of Christ, which yet are not here spoken to in a formal Method, but are scattered through this Treatise, yet so as to be easily observed by a serious Reader.

Now there is nothing more precious, more dear to God then his own Image, his own Life from the which Wicked men are said to be estranged, Ephes. 4. And there is nothing higher, nothing more excellent then the Participation of the Divine Nature, then the Resemblance of God, who is the first and Supreme Excellency, then the Imitation of Christ, who is the highest, the most perfect and lovely Pattern and Idea of all purity and holinesse. Besides, there is nothing more essential to the constituting of a true Christian, than the denying of himself, the taking up of his Crosse, and following of Christ]

. [All along in this Treatise there are to be found the seeds and principles of the most necessary and Practicall Truths, together with many inward and experimentall discoveries of the Kingdome of God in us, and the Process of Regeneration : so that a serious Christian may meet with that which will be very proper and suitable to him to consider and make use of, in the severall exercises of his Christian warfare] in the severall states and tempers he may be in, the many varieties of tentations and difficulties he is to pass through, while he is in the wilderness, and before he enters the rest of God. [The truth of this is faithfully witnessed to me by many religious and holy Soules, who have profest that in the reading of this Spirituall Book they have found that which hath been (through the goodnesse of God) very profitable to direct and instruct, to revive and comfort, to strengthen and establish them ; in] a word, seasonably and fully to minister to the severall needs and exigencies of [their-present state and condition.]

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Now what we have spoken herein may be clearly confirmed from the Example of [our Author] himself, who [was a serious and diligent Observer of the Kingdome of God within him, and speaks of the

inward things of Religion, as one that did carefully mind the power and Energy of Truth in his own soul.]

. Our author . . . was in the ninety-second year of his age when he dyed, and his eye was not dimme, as it is said of Moses ; for all his night-labours either in transcribing the Bible, or writing out his own meditations, his eye-sight failed him not, so that even to the last he never used spectacles, but continued to be of a sharp and strong sight. This excellent faculty in writing he gained by his great industry and continued practise, when he was young and lived at Daventry, in the house of Florentius who was a burning and shining light, and his Family was as a School of Piety, a nursery of Religion to severall young men that lived there in great plainness and singleness of heart, and for their common maintenance (besides other labours) did transcribe good Books. This is the character our author gives of that place of his Education, where he acquir'd his rare faculty of writing.

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The Remainder of this Preface is to give some account of the English Translations, and this with all convenient brevity.

Such was the constantly acknowledged worth of this Treatise, that it has been very often done into English. To omit what is lesse remarkable, it should not be forgot, that it was betimes translated out of the French edition into English, and by no meaner a Personage than the Lady Margaret, Countess of Richmond and Derby, mother of King Henry the 7. a Lady of great Devotion and Charity, adorned with good works (which ornament S. Paul represents as that which is infinitely the best, and such as becomes women professing godlinesse), and withall in S. Peter's phrase, clothed with humility, as Erasmus observes of her in his Epistles ; and in both these (Humility and Charity) a Follower of Christ who was meek and lowly in heart, and who went about doing good. And of her transcribing and copying out of his Example in Beneficence, there are many noble instances in severall places, particularly in Cambridge, where she founded first Christs College, and not being weary in well doing, a little afterwards founded S. Johns, as also a Theological Lecture in that, and the other University, besides other

expressions of her Beneficence there, and in other places ; a Beneficence it was of an enlarged nature such as respected not the outward man, but also the inward, the better part, in providing for the Religious and ingenuous education of men, and the accomplishing of them for publick service.

In Queen Elizabeth's reign it was translated into English and more then once published by Mr. Rogers who dedicated it to the then L. Chancellour Bromley. Concerning which Translation it may be said, (which yet is not said with a designe to disvalue the laudable part of his great pains and labour in that performance) that in very many places it is rather a short Paraphrase then a Translation, nor is it in them the Translation of Thomas of Kempis his Latine, but of Castellio's Latine.

As for the Author's own Latine, it is significantly expressive of his sense, and is not without it's life and quicknesse ; yet is it very homely and plain, as were most especially of the Religious writings in that age ; the Latine style not being then so polish't and restored to it's purity and splendour as it was afterwards by the great industry of some learned men, particularly by the stupendious diligence and unwearied labours of the incomparable Erasmus, whom I the rather mention, because as he was a great Restorer of Ingenuous Learning, so also was he a great Advancer of Practicall Christianity, there being an excellent relish of the most serious Piety all along in his Practicall writings, and (that I may pretermit his *Methodus veræ Theologiæ*, his *Paraphrases* upon the New Testament admirable for their clearnesse and spirituality, and his other Practicall Discourses) particularly in his *Enchiridion Militis Christiani*, a Book of the like Complexion and Spirit with this of our Author's : And that even his Pleasantnesse in some of his Discourses was designed by him to serve the Interest of what is truly serious, may easily appear to those that are not men of prejudiced or contracted spirits. But to return, the Author's Latine being very homely and unpolisht, and therefore the more subject to be neglected by some, who if they could be allured to the minding of the Author's sense, might receive much spirituall good ; upon this consideration Castellio was moved to undertake the labour of putting the Author's sense into other Latine, hoping thereby to

winne men to the reading of this Book, which for the excellent spirit of Piety contained therein, was very deare and high in his esteem ; this his design is best exprest by himself in his Preface to his Translation : *Hunc ego libellum, quid pietatis plenus, non mihi solum, sed et aliis piis multis visus est, putavi de Latino in Latinum, hoc est, de agrestiore sermone in paulo mundiozem, sed tamen simplicem, esse convertendum ;* and a little afterwards, *Quod Latiniorem feci, causam habui hanc, quod multi Latiniore libentius legunt ; et ego homines ad piorum librorum lectionem omni licita ratione alliciendos esse censco.*

Of latter years the English Editions have been more exact and perfect : those in London seem to have been according to the prints at Paris, except some short differences in a few places in the Three books, and the leaving out of some passages in the Fourth book, (and one passage in the first) which related to some customes and orders, or to some externall rites in the Roman administration of the Eucharist. These as they are omitted in the late London Editions, so also in this. And if we compare the Parisian Editions with the Latine, there will be found some Omissions, not to mention some words which needed not to have been added, besides the interpretations of some phrases which might have been less imperfect : which we choose rather to cover then now particularly to remember.

Not to speak much of this present Edition (which would be but a poor vaingloriousness) the Reader is desired to mind these few things.

That it was desired by some that this translation should be brought to a nearer Conformity to the Author's Latine, then any of the former, and this was desired for the sake of those who (though of good accomplishments, yet) have not had the opportunities or advantages of being acquainted with any other then their native language.

That accordingly it hath been endeavoured generally to keep as close to the Latine, as might be without clouding or perplexing the sense.

That this Endeavour, of bringing this Edition nearer to the simplicity of the Author's sense and notion in the Latine, and withall

of correcting such passages in former Editions as did not onely not come near to the words of the Author, but were also too much at a distance from his sense ; I say, that such an endeavour as this, might the better succeed ; severall Latine Editions have been consulted. Those that we met with, were not so ancient as we wisht and endeavoured for ; yet in them we observed some (though not very many) differences, and in such places we followed that sense which was most agreeable to the neighbouring words. That there were in the written Copies more then a few mistakes and interpolations, *Labyrinthus errorum* (that's their word,) is told us by those who had the opportunity of viewing and collating some of the Manuscripts, and withall mention their paines in endeavouring a more correct Edition of the Author's works. And as the Latine Editions, so were also severall English Translations sometimes compared, the best of which were those of a later date ; yet in them it was easy to observe some Omissions, and some unnecessary Additions, besides in some places too great an estrangednesse from not onely the Words but Sense of the Author : the emendation of which things was in part endeavoured in the last English Edition, 1654, but, in regard some part of the Book was printed before that assay, and the Press made hast to finish the rest, nor was there then the opportunity of consulting so many Editions, etc., it could not be carried on so farre as it is in this present Edition ; for the bettering of which it was thought fit to bring more or lesse of the English in every page of the former Editions to a nearer conformity to the Author's words or sense. In some few places where the words were dubious, and where it was uncertain whether they were to be taken in a narrower or in a larger sense, care hath been taken to express them in the more comprehensive sense : And it hath been observed by some Publishers of this Book, that there are some words, which though now understood in a more limited and determin'd sense, were used by the Author in a more laxe and generall Notion.

That it is hoped that the English in this Edition (plain and without pomp, as is the Author's Latine) is tolerably smooth, facile and perspicuous, and not more rugged or ungratefull then in the Former, notwithstanding this stricter regard to the words of the

Author, as it was by some much desired ; the complying with whose desire render'd this undertaking far more troublesome by reason of here and there some odd pieces of Latine, and by reason of the Author's style generally very close and concise ; how troublesome none can so well judge as those that shall travell in the like endeavour. Otherwise it would have been a much easier (and to some perhaps a more plausible) businesse to have paraphra'st upon the Author, or with others to have taken the liberty to flourish or descant upon the sense.

But the more any Reader hath of a seriously religious Spirit in him, the lesse curious and sollicitous will he be about either the English or Latine ; for when his Mind comes to be deeply immer'st in the spirituality of the inward sense, when he shall once come to converse with the very soul of all that Practical Truth contained in this Treatise ; he cannot think it *cura-pretium* worth the while to be a nice Observer of the Body and outward dresse¹ of the style and language. Such a one knowes how to prize this rich Treasure, though brought in an earthen vessell ; nor will he disesteem the precious Pearl for the meannesse of the shell.

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But I fear I may seem too unkind to the Reader, in keeping him by so long a Preface from better things, I mean that Treasure of Spirituall wisdom hid in the following Treatise. Yet I am lesse troubled for the length of it, when I consider that there is nothing in it to gratify any one Sect or party, and that there are some things intimated therein, which are not unconcerning and impertinent, but very necessary for those of different wayes and perswasions seriously to think on : And that these might be the more fully and with more advantage commended to them, I have taken the liberty thus far to enlarge the Preface.

[And now what remaines] after all this labour [but to add humble and hearty desires to the God of all grace, the Father of lights,] that he would take away all vailles and remove all prejudices

¹ The passage beginning "when his Mind" and ending with "outward dresse" forms the extract given by John Worthington the son in the Preface to the *Select Discourses*, 1725, before referred to.

from the minds and hearts of the Readers ; [that he would prepare good and honest hearts for the receiving of those Truths which so mainly concern Life and Godlinesse : that it may please him so to prosper what is here written of the true Imitation of Christ, as that they that read, may be formed into the likenesse of Christ, and follow his steps ; that being in the world as He was in the world, and being changed into his image from glory to glory, They may at last be with him where he is, and behold the glory which God hath given him, and so for ever be with the Lord.]”

Neither Mr. Boulter's copy of this edition, nor the one at Lambeth contains the frontispiece (see p. 14) which is in nearly all the subsequent editions. But a close examination of the copy at Lambeth shows that there has been a leaf cut out between the title page and the address “To the Reader,” forming the first leaf of the signature ¶. It is not improbable that this would contain the frontispiece, as the letterpress of the book seems quite perfect without it,

The Christian's Pattern, or a Divine Treatise of the Imitation of Christ from the original Latine, front. 18mo. J. Redmayne, Lond., 1658.

The only authority which I know for the existence of this edition of 1658 is a cutting from a modern bookseller's catalogue inserted in Mr. Boulter's copy of the edition of 1657, in which it is marked fifteen shillings.¹ The late Mr. E. Waterton, however, as before stated, described in *Notes and Queries*, 6th Series, vol. v. p. 54, a copy in his possession with a date partially mutilated, which as he thought was 1658. This copy he obligingly lent me, and as hereafter stated it appears to be a copy of an edition of 1668.

The Christians Pattern; Or A Divine Treatise of the Imitation of Christ. Written Originally in Latine, by Thomas of Kempis, above 200. years since. London, Printed by I. Redmayne, and are to be sold by Iohn Clark, in New Cheapside in Moor-Fields [1668.]

¹ Mr. Boulter is not able to inform me from whose catalogue he has taken this or the cutting relating to the edition of 1668 next described.

24mo. pp. 18 (*unnumbered*) + 390.

1 leaf Frontispiece; 1 leaf Title; 4 pp. "To the Reader"; 10 pp. Contents; 1-390 Text.

The engraved frontispiece represents an altar, on the front of which is printed "The Christian's Pattern or The Imitation of Christ." On the altar is a winged heart, from the top of which are issuing flames, and a cross. On the transverse section of the cross a serpent is entwined, and resting on it are three young pelicans with the parent bird above feeding them from her own breast, and at the top are the Divine rays spreading over all, with the word Jehovah in Hebrew characters. At the foot of the frontispiece is printed "Printed by I. Redmayne for John Clark . . . the White Swan in New Cheapside in the Bible in Bethelam." (In Mr. Waterton's copy where the blanks occur the page has been cut or worn away; after the word "Bethelam" there has been a date, of which only the figure '6' is now legible.) On the title page there is also an engraving of a heart, with rays of light issuing from it.

The preface to this edition is the short one before mentioned, consisting of the passages included in brackets in the extracts above given from the enlarged preface to the edition of 1657. The spelling of many words is more modern than that used for the edition of 1657.

The above description of this edition is taken from Mr. Waterton's copy, attributed by him to 1658. The title page contains no date, but on the frontispiece there has been a date, as before mentioned, of which the figure 6 is all that remains legible, and a careful comparison of the frontispiece in Mr. Waterton's copy with the frontispiece of the Bodleian copy of the edition of 1669, leads me to the irresistible conclusion that 1668 and not 1658 is the date of Mr. Waterton's copy, a conclusion certainly strengthened by the fact of the more modern spelling, which it is scarcely probable would have been used in an edition which was only a reprint of one printed the year before. The frontispiece of Mr. Waterton's copy is precisely identical with that of the edition of 1669, and the inference which I draw from them is that the frontispiece was first engraved for this edition of 1668 and afterwards inserted in that of

1669, if indeed this latter was not the actual edition of 1668 with a new title page. Mr. Waterton's copy, however, seems certainly to have been printed before 1672, as it contains the following inscription of a former owner: "Matt. Crewes Liber Ejus Anno 1672."

That there was an edition of 1668, appears not only from the date on the frontispiece of the edition of 1669, but also from a cutting from a modern bookseller's catalogue inserted in Mr. Boulter's copy of the edition of 1657, which is as follows:

Kempis (Thomas A.) Christian Pattern, or the Imitation of Christ, *engraved title*, 48mo, 1668.

The Chirstians (*sic*) Pattern, or A Divine Treatise of the Imitation of Christ. Written originally in Latine by Thomas of Kempis; above 200 years since. London: Printed by I. R. for Iohn Clark, and are to be sold by William Saywell, at the Red Lyon, in Winchester-Street, 1669.

24mo.

Bodleian Library.

This edition is an exact copy of that of 1668, but with a fresh title page. The engraved frontispiece has at the foot "Printed by I. Redmayne for John Clarke, at the White Swan in New Cheap-side in More feilds, and the Bible in Bethelam, 1668."

The Christians Pattern, Or A Divine Treatise Of the Imitation of Christ. Written Originally in Latin, by Thomas of Kempis, above 200 Years since. With a Preface Containing An Account of the Worth and Usefulness of this Treatise. Some Directions, for the better reading of This or any other Spiritual Book; and for the attainment of Divine Knowledge. An Account of the former English Translations, and of this Edition. Wherein the English is brought to a near Conformity to the Author's Latin. London, Printed by J. R. for John Williams, at the sign of the Crown in St. Pauls Church-yard. 1677.

8vo. pp. 44 (*unnumbered*) + 326.

1 leaf Frontispiece; 1 leaf Title; 31 pp. "To the Reader;" 1 p. "A Collection of some places of Scripture relating to the Mind of this Treatise;" 8 pp. Contents; 1-326 Text.

British Museum.

This, the earliest edition of Dr. Worthington's translation of which a copy is to be found in the British Museum, is a reprint of the edition of 1657, and contains the enlarged preface. The Table of Contents is placed before instead of after the text of the book, and the errata mentioned in the edition of 1657 are corrected; the spelling as well in the Text as in the Preface is somewhat modernized. The frontispiece is a copy of that of the small edition of 1668, and has at the foot "Printed by J. R. for John Williams at y^e Crowne in St. Paules Church yard, 1677."

A copy of this edition was in the library of Dr. Byrom, and was communicated by Miss Atherton to Mr. James Crossley. (Worthington's *Diary and Correspondence* vol. i. p. vii.) It is not now in the Byrom Library at the Chetham College, and is probably the copy sold at the second London sale of the Crossley library in June, 1885, forming, with thirteen other volumes, lot 1520.

This edition of 1677 is that which I have found oftenest cited, and it is upon it that John Wesley based his edition of the *Christian's Pattern*. The earliest edition of Wesley's (that I know) appeared in 1735, with the following title: "The Christian's Pattern; or A Treatise of the Imitation of Christ. Written Originally in Latin by Thomas à Kempis. With a Preface containing an account of the usefulness of this treatise, directions for reading it with advantage, and likewise an account of this edition. Compared and corrected throughout." Wesley would seem to have been unaware that this was Worthington's translation, as he nowhere mentions him though he gives long extracts from Worthington's preface, stating that they are extracts from the "Preface to the English edition printed at London in 1677," and he states how his edition differs from that of 1677. "Altho'," he says, "this edition of the *Christian's Pattern* be the same as to the main of the translation with that printed at *London* in the year 1677; yet it differs from it in the following particulars. First, in being divided like the Latin in

distinct sentences...Secondly, in being closer to the original. Even the edition above mentioned is in many places rather a paraphrase than a translation....Thirdly, in being plainer....Lastly, in being clearer."

The Christians Pattern. Or A Divine Treatise of the Imitation of Christ. Written originally in Latin by Thomas of Kempis above two hundred years since. London, Printed by Eliz. Redmayne, 1684.

24mo. pp. 18 (*unnumbered*)+390.
British Museum.

This edition is an exact reprint, though not always page for page, of the edition of 1668, including the engraved frontispiece and the engraving on the title page. The spelling of the words is, however, altered in several instances. At the foot of the frontispiece is "London Printed By Eliz : Redmayne, 1684."

The Christians Pattern, or a Divine Treatise of the Imitation of Christ. Written originally in Latin by Thomas of Kempis above 200. years since. Faithfully Englished. And Printed in a large Character for the benefit of the Aged. London, Printed for Richard Wellington at the Sign of the Lute in St. Paul's Churchyard, 1695.

8vo. pp. 12 (*unnumbered*)+326.
1 leaf Frontispiece; 1 leaf Title; 8 pp. Table of Contents;
1-326 Text.
British Museum.

This is an exact reprint of the edition of 1677, with fresh title page, but without the preface. The frontispiece bears the same name and date as the one in the edition of 1677, *i.e.* "Printed by J. R. for John Williams at y^e Crowne in St. Pauls Church yard, 1677."

The Christians Pattern. Or A Divine Treatise of the Imitation of Christ. Written originally in Latin, by Thomas of Kempis, above two hundred years since. Newly Translated. London, Printed by Eliz. Redmayne. 1699.

24mo. pp. 18 (*unnumbered*) + 390.
British Museum.

This is an exact copy of the edition of 1684 (by the same printer), with the exception that the words "Newly Translated" appear on the Title. In the copy in the British Museum the frontispiece is missing, but as this leaf is needed to make up the whole sheet it is clear that it ought to be found in the volume, and that it has been lost or torn out.

In the last paragraph of the last chapter of the translation in the earlier editions is the following sentence, "For faith and love do here chiefly excell, and work in a *hidden* manner in this most holy and excellent Sacrament." In this edition the word "sudden" has been substituted for "hidden."

The Christian's Pattern; or A Divine Treatise of The Imitation of Christ. In Four Books. Written Originally in Latin, by Thomas à Kempis, above 200 years since. With a Preface; Containing, An Account of the Worth and Usefulness of this Treatise. Some Directions, for the better reading of This or any other Spiritual Book, and for the attainment of Divine Knowledge. With Sculptures. London, Printed by E. Redmayne for J. Sprint at the Bell, and Thomas Ballard at the Rising Sun in Little Britain. 1701.

12mo. pp. 4 (*unnumbered*) + 184 + 6 (*unn.*)

1 leaf Title; 2 pp. "To the Reader;" 1-184 Text; 5 pp. The Contents; 1 p. "A Catalogue of Books." (Printed for T. Ballard).

British Museum.

Though on the Title of this edition it is described in the words of the editions with the large preface of 1657 and 1677, yet the preface is in fact the small one, the same as in the edition of 1668, with the addition of the few lines from the larger preface beginning "He was in the ninety second year of his age" and ending "but continued to be of sharp and strong sight."

The "Sculptures" consist of five plates, engraved by Sturt, one fronting the Title, and one before each of the four books of which

the work is composed. None of them resemble the usual frontispiece which appears in most of the editions of Worthington's translation.

Some portions of the text are printed in italics, which are not so in the earlier editions.

The Christian's Pattern: Or, A Treatise of the Imitation of Jesus Christ. In Four Books. Written Originally in Latin by Thomas à Kempis. To which are added Meditations and Prayers. London, Printed by Eliz. Redmayne in Jewen-street, 1705.

This edition is only known to me from the reprint made in 1831 (see *post*) and is probably the first to which the Meditations and Prayers are added; they do not appear in the next edition known to me, that of 1722.

The Christian's Pattern: or, A Divine Treatise of the Imitation of Christ. In Four Books. Written originally in Latin, by Thomas à Kempis, above Two hundred Years since. Now Render'd into English. London: Printed and Sold by R. and J. Bonwicke, J. Knapton, J. Holland, A. Bettesworth, R. Robinson, J. Hazard, C. Rivington, J. Osborne, and J. Batley. 1722.

24mo. pp. 18 (*unnumbered*) + 318.

1 leaf frontispiece; 1 leaf Title; 4 pp. "To the Reader;" 10 pp. Contents; 1-318 Text.

The library of the late Mr. E. Waterton.

The only difference between this and the edition of 1668 is that the engraved heart on the title page is omitted, and the heading of one chapter is altered.

The Christian's Pattern: Or, A Treatise of the Imitation of Jesus Christ. In Four Books. Written Originally in Latin by Thomas à Kempis. To which are added Meditations and Prayers. London, Printed by Eliz. Redmayne in

Jewen-street, 1705. Reprinted in 1831, by T. C. Hansard, Paternoster-row, and sold by Longman, Rees, Orme & Co.

8vo. pp. 16 (*unnumbered*) + 261.

1 leaf Title ; 6 pp. "To the Reader;" 8 pp. Contents ; 1-223 Text ; 224 blank ; 225-261 Prayers and Meditations.


British Museum.

There are a few lines added in the preface giving a short account of Thomas à Kempis, and the headings of the chapters are nearly all put in different language. The spelling is in many cases modernized.

The Meditations and Prayers are certainly not by Worthington, nor are they to be found in any other edition that I have seen, though as appears from the title page they are taken from the edition of 1705. It seems not improbable that the cause of their being added was the fact that in many of the editions of Dr. Stanhope's translation (which first appeared in 1696, according to Lowndes) "Meditations and Prayers for Sick Persons" were appended. The Prayers and Meditations however in this edition of 1831 are entirely different from those of Dr. Stanhope.

II.

THE SELECT DISCOURSES OF JOHN SMITH.

 SELECT Discourses Treating 1. Of the true Way or Method of attaining to Divine Knowledge. 2. Of Superstition. 3. Of Atheism. 4. Of the Immortality of the Soul. 5. Of the Existence and Nature of God. 6. Of Prophecy. 7. Of the Difference between the Legal and the Evangelical Righteousness, the Old and the New Covenant, &c. 8. Of the Shortness and Vanity of a Pharisaick Righteousness. 9. Of the Excellency and Nobleness of True Religion. 10. Of a Christian's Conflicts with, and Conquests over, Satan. By John Smith, late Fellow of Queen's College in Cambridge. As also a Sermon preached by Simon Patrick (then Fellow of the same College) at the Author's Funeral: with A brief Account of his Life and Death. Hebrews 11, 4. ἀποθανὼν ἐτι λαλεῖται. London, Printed by J. Flesher, for W. Morden, Bookseller in Cambridg, Anno Domini MDCLX.

4to. pp. liii + 3 (*unnumbered*) + 526 + 2 (*unn.*)

1 leaf Title; pp. iii-xxxi Worthington's address "To the Reader;" xxxii blank; xxxiii-liii Contents; 1 p. blank; 1 p. Title to first Discourse; 1 p. blank; 1-480 The Discourses, each one having a separate title; 481-526 "A Sermon preached at the funeral of Mr. John Smith, late Fellow of Queen's College in Cambridge, who departed this life Aug. 7, 1652, and lyes interred in the Chappel of the same College. With a short account of his

Life and Death. By Simon Patrick, then Fellow of Queens College"; 1 p. "Books printed for, and sold by, W. Morden, bookseller in Cambridg"; 1 p. blank.

British Museum.

John Smith was one of that band of religious Platonists at Cambridge (then called "Latitude men") of whom Cudworth and More may be considered as the leaders, described by Burnet in his *History of his own Times* as "those who at Cambridge studied to propagate better thoughts to take men off from being in parties or from narrow notions, from superstitious conceits and fierceness about opinions." He was born at Achurch, a village near Oundle in Northamptonshire, probably in the early part of the year 1616. His father was a small farmer, who during several years filled the office of churchwarden. John was admitted a Sizar of Emmanuel College, Cambridge, on the 5th of April, 1636. He was much aided in his studies by Dr. Whichcote, then Fellow of Emmanuel, himself one of the Platonists, and uncle of Dr. Worthington's wife. He proceeded B.A. in 1640 and M.A. in 1644. As the original statutes of Emmanuel did not admit of two natives of the same county holding fellowships at the same time, and as William Dillingham, also a native of Northamptonshire, had been elected Fellow in 1642, his own College afforded him no opportunity of advancement, but in 1644 the Earl of Manchester, under the authority of the Committee of Parliament for regulating the University of Cambridge, having ejected the President and a considerable number of Fellows of Queen's College for "non-residence, not returning to College on summonses, and refusing to take the solemn league and covenant," nine Fellows, one of whom was John Smith, were put in to fill the places of an equal number who had been ejected, such newly appointed Fellows "having been duly examined and approved by the Assembly of Divines now sitting at Westminster." In the same year he was appointed Hebrew Lecturer and Censor Philosophicus of his College, and in the following year Greek Prælector. In 1650 he was appointed Dean of the College, and Catechist, and the lectures delivered by him in discharge of the duties of these offices, form the substance of the principal part of the *Select Discourses*. They were afterwards modified and

enlarged by the author, whose death, however, prevented their final revision or preparation for the press. In 1651 he was attacked by illness, probably tubercular disease of the lungs, and was for some time in the early part of 1652 in London, under the care of Dr. Theodore Mayerne. He returned to Cambridge in the summer, and died on August 7, 1652. Whether he ever received holy orders seems doubtful. The College statutes required that he should be ordained in 1646, but a College Order exists, dated January 19, 1646 (1647) granting him permission to defer his ordination for four years. He bequeathed his books to Queen's College, "being above six hundred for number, and many of them large and costly; and for the matter of them, many Hebrew Books, besides some Arabic, many mathematical books, many books of history, both ancient and modern, as also of philosophy and philology, both sacred and profane." Simon Patrick, afterwards Bishop of Ely, and then Fellow of Queen's, and who had been one of his pupils, preached his funeral sermon, and in it, as well as in his *Autobiography*, pays a high tribute to the learning and piety of his friend and tutor. "In a word, he was as Eunapius speaks of Longinus, 'a living library,' better than that which he hath given to our college, 'and a walking study,' that carried his learning about with him. I never got so much good among all my books by a whole day's plodding in a study, as by an hour's discourse I have got with him. For he was not a library locked up, nor a book clasped, but he stood open for any to converse withal that had a mind to learn." In his *Autobiography*, Patrick "thanks God among other providences for having brought him into intimacy with Mr. Smith," and speaks of the "singular blessing" he enjoyed by the successful method employed by Smith to remove doubts he had entertained on certain religious subjects, doubts which never afterwards recurred to his mind, and states how memory in his declining years faithfully retained all the circumstances of time and place connected with such conversation.

After Smith's death, his executor, Samuel Cradock, placed his papers for publication in the hands of Dr. Worthington, who in 1660 published the *Select Discourses* with a preface of his own "To the Reader," dated Cambridge, December 22, 1659, and the sermon of Simon Patrick. In Worthington's address to the

reader he says "There are some other pieces of this author's, both English and Latin, which may make another considerable volume, especially if some papers of his, in other hands, can be retrieved. For my particular, I shall wish and endeavour that not the least fragment of his may be concealed, which his friends shall think worthy of publishing : and I think all such fragments being gathered up may fitly be brought together under the title of Miscellanies." This further volume, however, never appeared, and the *Select Discourses* are all that have ever been given to the world of the writings of John Smith.

At the end of the Discourse on Righteousness, in the first edition (p. 373) is the following : "Thus far the First part of this Discourse which was designed (according to the Method propounded) to give a particular account of men's Mistakes about Religion. The other part was intended to discover the reason of these Mistakes. But whether the Author did finish that part it appears not by any Papers of his which yet came to my hands. If he did, and the Papers should be in other hands (for the Author was communicative) if they (or any other Papers of the Authors) be sent to Mr. William Morden, Bookseller in Cambridge, the like care shall be taken for the publishing of them as hath been for this Collection." This advertisement is not repeated in the subsequent editions, nor is anything added to the Discourse on Righteousness.

In the preface, Dr. Worthington gives an account of the labour which the preparation of the volume had involved, thus explaining perhaps the cause of the long interval between Smith's death and the appearance of the *Discourses*. In his Diary in November, 1657 (*Diary and Correspondence*, vol. i. p. 98), he says, "I have deserved of Queen's Coll. for Mr. Smith's MSS. and vindicating y^r Coll." This is the only reference made by Worthington himself to the work, but in several letters of Hartlib to him (*id.* 131, 162, 181, and 188), Hartlib refers with great interest to the progress Worthington was making in the matter, and on the appearance of the book writes to Worthington on February 22, 1659 (1660), and, after thanking him for the copy which he had received, adds, "The honest world, S^r, cannot but profess themselves exceedingly beholden unto you, for your singular love and care, w^{ch} you have

expressed in the most accurate and elegant publishing of so excellent a work. Really I am transported with ravishing joy, when I consider it by myself alone, or have occasion to shew it to other discerning and judicious friends, who all seem to be as much in love with the publisher as with the author. May the Lord enable you with leisure and health of body to give us the other remaining pieces." Whatever we may think of the high-flown language in which Hartlib expresses his opinion, it is certain that during the past two centuries, men of all parties have agreed in their high admiration of the piety, at once truly Christian and philosophical, which is to be found in every page of the *Select Discourses*, and have agreed with the admiration expressed by Hartlib, Worthington, and Patrick. The frequent reprints of the *Select Discourses* are a proof of their popularity.

Henry Rogers, in his *Life of John Howe* (1863), p. 19, speaking of Howe's acquaintance with Cudworth and More, says, "To his intimacy with these men Calamy attributes what he aptly calls that 'platonic tincture' which 'so remarkably runs through the writings which Howe drew up and published in his advancing years.' But in all probability he imbibed this 'tincture' in a far greater degree from the justly celebrated John Smith of Queen's College, Cambridge, who was, at that time, in the height of his deserved reputation, and whom, in many points, Howe strongly resembled."

The last Discourse, that "Of a Christian's conflicts with and conquests over Satan," was, as Dr. Worthington tells us, "delivered in public at Huntingdon, where one of Queen's College is every year on March 25th, to preach a sermon against witchcraft, diabolical contracts, etc." It has been noticed and commented on by Matthew Arnold in his *Last Essays on Church and Religion*, where he says that "The *Select Discourses* of John Smith, collected and published from his papers after his death are, in my opinion, by much the most considerable work left to us by this Cambridge school. They have a right to a place in English literary history. Yet the main value of the *Select Discourses* is that they insist on the profound *natural truth* of Christianity, and thus base it upon a ground which will not crumble under our feet."

Nor is Principal Tulloch less emphatic in his admiration.

In his *Rational Theology in England in the 17th Century*, he writes :—"Of all the products of the Cambridge School, the 'Select Discourses' are perhaps the highest, as they are the most accessible and the most widely appreciated . . . and indeed no spiritually thoughtful mind can read them unmoved. They carry us so directly into an atmosphere of divine philosophy, luminous with the richest lights of meditative genius . . . He was one of those rare thinkers in whom largeness of view, and depth, and wealth of poetic and speculative insight, only served to evoke more fully the religious spirit."

The high estimation which Coleridge entertained of Smith is shown by a remark in his *Aids to Reflection* (edit. of 1848, vol. i. p. 199, note), where he styles Smith "not the least star in that bright constellation of Cambridge men, the contemporaries of Jeremy Taylor," and he has further shown it by the extracts from and notes upon the *Select Discourses* in his *Notes on the English Divines*, first published in his *Literary Remains*, 4 vols. 1836-39, and subsequently reprinted as *Notes on the English Divines* in 1853. These notes as far as Smith is concerned appear to be taken from a copy of the first edition of the *Select Discourses*, on the margins and blank pages of which they are written. The volume is now in the possession of Mr. J. Finlayson, Victoria Park, Manchester. But these printed notes do not exhaust all that Coleridge had written on the *Select Discourses*. In Mr. Finlayson's volume, as I am informed by Mr. J. E. Bailey, F.S.A., there are other notes in Coleridge's handwriting which deserve to be printed here. In "A Christian's Conflicts and Conquests" (p. 459), Smith remarks "By the Devil we are to understand that Apostate Spirit which fell from God, and is always designing to hale down others from God also. The old Dragon (mentioned in the Revelation) with his tail drew down the third part of the Stars of heaven ;" on this and the next page Coleridge has written :—

"How much it is to be regretted that so enlightened and able a Divine had not philosophically and scripturally enucleated this so difficult yet important question respecting the personal existence of the evil Principle, *i.e.* whether as *τὸ θεῖον* of Paganism, is *ὁ θεός* in Christianity, so the *τὸ πονηρὸν* is to be *ὁ πονηρός*, and whether this is

an express doctrine of Christ, and not merely a Jewish Dogma left undisturbed to fade away under the increasing light of the Gospel, instead of assuming the power and confirming the position by a verse from a poetic tissue of visual symbols, a verse alien from the subject, and by which the Apocalypht enigmatized the Neronian persecutions and the apostasy thro' fear occasioned by it in a large number of converts!

S. T. C."

On chapter III. (p. 463), where Smith is dealing with the activity of the devil, considered as a spirit of Apostasy, and as a degenerate nature in man, Coleridge writes :—

"May I not venture to suspect that this was Smith's own Belief and Judgment, and that his conversion of the *Satan*, *i.e.* Circuitor or Minister of Police (which our Sterne calls the Accusing Angel in the Prologue to Job) into the Devil was a mere condescension to the prevailing Prejudice. Here, however, he speaks like himself and like a true religious Philosopher who felt that the personality of Evil Spirits is a trifling question compared with the personality of the evil principle. This is indeed most momentous."

In this interesting volume, coming from the library of the late Mr. G. W. Napier, are many other notes, but as Mr. Bailey informs me, not in Coleridge's handwriting.

Select Discourses Treating 1. Of the true Way, etc. (*same title as first edition*). The second Edition corrected (*quotation from Heb. xi. 4, as in first edition*). Cambridge, Printed by John Hayes, for W. Morden, Bookseller. 1673.

4to. pp. 2 (*unnumbered*) + xxx + 2 (*unn.*) + 512.

1 leaf Title; pp. i—xxx Worthington's address "To the Reader;" 1 p. Title of first Discourse; 1 p. blank; 1—512 The Discourses, Funeral Sermon and Account of the Author as in the first edition. On the lower half of p. 512 is "Books sold by W. Morden, Bookseller in Cambridge."

British Museum.

This edition is an exact reprint of the first, with the exception of the Table of Contents, which does not re-appear, nor the

advertisement on p. 373 of the first edition. There is nothing in Dr. Worthington's *Diary and Correspondence* to show whether he had revised it in any way before his death in 1671.

Select Discourses by John Smith late Fellow of Queens College in Cambridge. To which is added A Sermon preached by Symon Patrick, D.D. Then fellow of the same College, afterwards Lord Bishop of Ely; containing a brief account of his life and death. Third edition. Carefully revised. *Αποθανὼν ἐτι λαλεῖται*.—Heb. xi. 4. London, Printed for Rivingtons and Cochrane in the Strand. MDCCCXXI. On the reverse of the false title is "Glasgow, Andrew and John Duncan, Printers to the University.

8vo. pp. 10 + liv + 557 + 1.

British Museum.

This edition contains all that is in the first edition with the exception of the advertisement on p. 373. It also contains the Memoir of the Author, by Lord Hailes (*post*, p. 31) and an "Advertisement to the third Edition," dated Aug. 1, 1821, in which it is stated "that no alterations have been made further than correcting the typographical errors with which the two previous editions abounded." To the Advertisement is appended the following curious note on "the extreme scarcity and exorbitant price of both the former editions":—

"The usual prices of the old 4to editions have been for some time past from 18/- to 24/- and a copy of the second edition brought by public auction in the country a few months since thirty shillings!"

Following the Memoir by Lord Hailes is a page of testimonies of the merits of the Author and his book from Birch's *Life of Tillotson*, and other printed sources.

Select Discourses: by John Smith, M.A., late Fellow of Queen's College in Cambridge. To which is added a Sermon preached at the Author's funeral by Symon Patrick, D.D., then Fellow at the same College, afterwards Lord Bishop of Ely: containing a brief account of his life and

death. Fourth edition, corrected and revised. By Henry Griffin Williams, B.D. . . . Edited for the Syndics of the University Press. *Αποθανὼν ἔτι λαλεῖται*. Heb. xi. 4. Cambridge at the University Press. M.DCCC.LIX.

8vo. pp. lvi + 521.

1 leaf Title; iii-iv Editor's Preface; v-xii Memoir of the Author, signed H. G. W.; xiii-xxxv Worthington's address to the Reader; 1 p. blank; xxxvii-liii Contents; 1 p. blank; 1 p. false title to first Discourse; 1 p. blank; pp. 1-487 Select Discourses; 1 p. blank; 489-521 Patrick's Funeral Sermon and account of the author.

To this edition, certainly the *editio optima*, the editor has prefixed a preface and memoir of the author. The memoir is based upon that by Lord Hailes (*post*, p. 31) though considerably amplified, and in his preface the editor says, "Notwithstanding the learning and industry bestowed by him [Worthington] upon the task, the first edition of the *Discourses* abounds in errors, and of these scarcely one had been corrected by subsequent editors. The *Discourse on Prophecy*, the most learned of all, and that by which the Author is best known, was translated into Latin, and prefixed by Le Clerc to his *Commentary on the Prophets*, all the errors of the original, which are neither few nor trifling, still remaining. In the present edition, the references have been carefully examined, and, in several instances, assigned to the right authors in place of others to whom they had been incorrectly attributed."

Though not mentioned in the title page or in the preface, several notes are added to this edition.

- A Christian Library. Consisting of Extracts from and Abridgements of The Choicest Pieces of Practical Divinity, Which have been publish'd in the English Tongue. In Fifty Volumes, by John Wesley, M.A., Fellow of Lincoln College, Oxford. Bristol printed by Felix Farley, M DCC XLIX.

12mo.

British Museum.

Commencing on p. 161 of vol xix., and extending to p. 260 of vol. xx. are "Extracts from the Works of Mr. John Smith Some Time Fellow of Queen's College in Cambridge. With a Sermon preached at his Funeral in August 1652." There are long extracts from each of the *Discourses*, from Worthington's preface, and from the Sermon by Dr. Patrick, many passages being omitted and others shortened. Following the extracts from Worthington, is the following postscript :—

"I am sensible some parts of the following Discourses are scarce intelligible to unlearned readers. But I could not prevail with myself, on that Account, to rob those who can understand them, of so great a Treasure.

March 10, 1752.

JOHN WESLEY."

The volumes of the copy of the *Christian Library* in the British Museum containing Smith's Discourses are dated 1752 and 1753, the 49th volume is dated 1755, the title page to the last volume is missing, that belonging to the first volume having been substituted. Lowndes gives three editions of the *Christian Library*, i.e. 1749, 1751-5, and 1819-27, but it is clear that he confused the dates in the different volumes of the first edition, and fancied that these indicated two editions. It is clear that there was only one edition issued between the years 1749 and 1755.

- A *Christian Library* (as above). In Thirty volumes. First published in 1750 in fifty volumes 12mo. By John Wesley M.A. Late Fellow of Lincoln College, Oxford. London, 1819-1827. 8vo.

British Museum.

In vol. xi. pp. 123-434, is a reprint of the extracts from the Discourses, etc., exactly as in the edition of 1749-55.

- Select Discourses Treating—I. Of the True Way or Method of attaining to Divine Knowledge. II. Of Superstition. III. Of Atheism. IV. Of the Immortality of the Soul. V. Of the Existence and Nature of God. VI. Of Legal Righteousness and the Righteousness of Faith.

VII. Of the Shortness and Vanity of a Pharisaick Righteousness. VIII. Of the Excellency and Nobleness of True Religion. IX. Of the Conflicts and Conquests of a Christian. By John Smith, late Fellow of Queen's College in Cambridge. Edinburgh, Printed by Hamilton, Balfour & Niell. MDCC LVI. [Edited by Sir David Dalrymple, Bart., Lord Hailes].

12mo. pp. xxiv + 292.

1 leaf Title; pp. iii-vi Preface (and Life of Smith) by Lord Hailes; vii-xxiv Contents; 1-294 Discourses.

British Museum.

As will be seen by the title page, the sixth Discourse of Smith, that on Prophecy, is omitted from this edition. The table of Contents is an exact reprint of Dr. Worthington's, omitting the sixth Discourse and Chapter VIII. of the fourth Discourse.

In his preface the editor says, "It may now be proper to say a few words of this edition of the Select Discourses. It is printed from that which was published by Dr. Worthington in 1660, but with several alterations. The sixth Discourse which treats of prophecy abounds in good learning; but it does not properly relate to Christian practice: It is therefore omitted. The eighth chapter of the fourth Discourse which treats of the opinion of Aristotle in relation to the immortality of the soul, is for the same reason omitted. Many quotations from authors in the learned languages have been translated, and all the original passages placed in the notes. Among the notes are also placed certain allusions to Antient Mythology, and to the erroneous notions in Philosophy which prevailed in the days of the Author. Various inaccuracies of style have been corrected and harsh expressions softened."

Select Discourses by the Rev. John Smith, M.A., Fellow and Tutor of Queen's College, Cambridge. First published in 1660. Abridged by the Rev. John King, M.A., of Queen's College, Cambridge. To which is prefixed A brief Memoir of the Author. London Printed for J. Hatchard and Son, No. 187, Piccadilly. 1820.

8vo. pp. xxxv + 1 (*unn.*) + 176.

British Museum.

The Memoir is almost wholly taken from Dr. Patrick's Account of the Author ; the Discourses are much abridged, and occasionally expressions altered, where the editor "thought he could improve them without injuring the sense." The Discourse on Prophecy is omitted.

In his preface the editor, speaking of Smith, writes, "A mind which displays at once such vast intellectual powers, and such exalted spiritual endowments, may well excite our admiration ; and leaves us at a loss which most to wonder at,—that a man at thirty five should have made such gigantic strides in literature ; or that, having done so, he should at the same time have made such rapid attainments in the Divine life."

A Collection of Theological Tracts. By Richard Watson, D.D. Lord Bishop of Llandaff. 6 vols. 8vo. 1785.

Vol. iv. (pp. 297–362) contains the Discourse on Prophecy, and the editor says of it (vol. iv. p. iv.) "This Discourse is taken from a volume of Discourses by John Smith, formerly Fellow of Queen's College, Cambridge. The Discourses were published after his death in 1656 (*sic*), and are all of them very valuable, but this particularly so."

A Collection of Theological Tracts (as above). 6 vols. 8vo. 1791.

An exact reprint of the edition of 1785, with the Discourse on Prophecy in the fourth volume.

The Discourse on Prophecy has also been translated into Latin by J. Le Clerc, and printed in his *Vetus Testamentum*. Amsterdam, 1710–31. 4 vols. fo. The title of vol. iv. is :—

"Veteris Testamenti Prophetæ ab Esaia ad Malachiam usque ex Translatione Joannis Clerici cum ejusdem commentarii Philologicis et Paraphrasi in Esaïam Jeremiam ejus Lamentationis et

Abdiam ; Dissertatione Joh. Smith de Prophetia et ipsius auctoris de Poesi Hebræorum.

Smith's Dissertation occupies pp. i-xxix, but the "Dissertatio De Poesi Hebræorum" with which the vol. ends is not by Smith but by Le Clerc himself. It is printed in vol. ix. of his *Bibliothèque Universelle et Historique*, (Amst. 1686-93) with the title "Essai de critique, ou l'on tâche de montrer en quoi consiste la poésie des Hebreux."

The Excellency and Nobleness of True Religion. In its Original, Nature, Propertys, Operations, Progress, and End. By John Smith, sometime Fellow of Queen's College in Cambridge. Glasgow, Printed by Robert Foulis, and sold by him there. M DCC XLV.

8vo. pp. 2 + 82.

British Museum.

This is a reprint of the ninth Discourse without note or comment.

The Excellency and Nobleness of True Religion. By John Smith, Fellow of Queen's College in Cambridge, From 1640 to 1652. And by the same (*faith*) he being dead yet speaketh. Heb. xi. 4. London, Emily Faithfull, Printer and Publisher in Ordinary to Her Majesty, Victoria Press, 83^a Farringdon Street; and Prince's St., Hanover Square. 1864.

8vo. pp. 4 (*unnumbered*) + v + 3 (*unn*) + 108.

Bodleian Library.

In this edition of the ninth Discourse, viz., that on *The Excellency and Nobleness of True Religion*, the Capitals and Italics of the original edition of 1660 are preserved, and in the Preface which is signed "Veridicus," and dated January, 1864, the editor explains the reason of this. He goes on to say "Another peculiarity belongs only to the present reprint, and for this the Editor must be held accountable. He has omitted all the passages collected by the Author from the writings of Greek and Roman Philosophers or Jewish Rabbis."

The Natural Truth of Christianity. Selections from the "Select Discourses" of John Smith, M.A. With an Introduction by Matthew Arnold. Edited by W. M. Metcalfe. Alexander Gardner, Paisley; London, 12 Paternoster Row, 1882.

8vo. pp. 2 (*unnumbered*) li + 278 + 2 (*unn.*)

Bodleian Library.

The greater part, *i.e.* 4 pp., of the Introduction to this volume consists of extracts from Matthew Arnold's *Last Essays on Church and Religion*, from which I have already quoted (*ante* p. 25). The remaining two pages, and the Memoir, pp. xv–li, are by Mr. Metcalfe the editor. The Memoir comprises a brief notice of the life of Smith taken chiefly from Patrick, Hailes, and Worthington, the remainder being occupied with an account of Smith's views, and an analysis of the Discourses. The remainder of the volume comprises, pp. 1–126, long extracts from the first seven Discourses, following which, pp. 127–278, is practically the whole of the three last, *i.e.*, those on The Shortness and Vanity of a Pharisaical Righteousness, The Excellency and Nobleness of True Religion, and A Christian's Conflicts and Conquests, omitting only so far as I have noticed, many of the Latin and Greek quotations.

The Cambridge Platonists. The Natural Truth of Christianity: Selections from the Writings of Jno. Smith, M.A., and others. With Introduction by Matthew Arnold. Edited by William M. Metcalfe. Enlarged Edition. Alexander Gardner. . . . 1885.

8vo. pp. 2 (*unnumbered*) + li + 3 (*unn.*) + 278 + 2 (*unn.*) + 279 to 303 + 1 (*unn.*)

This is a second edition of the volume lastly described, and in the few lines of "Preface" the Editor says, "The only alteration made in this edition is the addition of an Appendix containing a number of extracts from the writings of Smith's contemporaries and friends—Whichcote, Cudworth, and Henry More." These additions extend from p. 279 to the end of the book.

III.

THE WORKS OF JOSEPH MEDE, B.D.



HE Works of the Pious and Profoundly-Learned Joseph Mede, B.D. Sometime Fellow of Christ's College in Cambridge. Corrected and Enlarged according to the Author's own Manuscripts. [Then follow two lines in Hebrew, (one in Italic, the other in Hebrew character), following which is an engraving; in the centre the well-known *Alma Mater Cantabrigia* with the motto *Hinc lucem et pocula sacra* and an angel on each side.] London, Printed by James Flesher, for Richard Royston, Bookseller to His most Sacred Majesty, M DC LXIV.

Folio. 2 vols.

Vol. 1. pp. 52 (*unnumbered*) + LXXVI + 8 (*unn.*) + 520 (besides 8 pp. *unn.* inserted between 404 and 405).

Vol. 2. pp. 10 (*unn.*) + 609 (*numbered* 521 to 1129) + 31 (*unn.*) (Besides 14 pp. *unn. i.e.* 2 between 538 and 539, 2 between 670 and 671, 2 between 752 and 753, 2 between 766 and 767, 6 between 892 and 893).

Vol. 1. 1 p. "The Works of Joseph Mede B.D. in five books"; 1 p. Latin Ode to Mede signed "G.D."; 1 leaf Title; 1 p. Latin dedication to the University of Cambridge signed "Johannes Worthingtonus"; 1 p. blank; 46 pp. The General Preface by Dr. Worthington signed "J. W." On the lower half of the last page is a list of "Additional Pieces not before published," and "Discourses, Tracts, Epistles, enlarged out of the Author's MS. with several Additions not before printed"; pp. 1-LXIII "The Life of the Reverend and most Learned Joseph Mede, B.D."; LXIV Epitaph on Mede; LXV-LXXVI "Some Additionalls to Mr. Mede's Life, by One who had the Honour

and Happiness to be intimately known to him many years"; 1 leaf Title to First Book; 5 pp. Contents of First Book; 1 p. blank; 1-403 The First Book; 404 blank; 1 leaf Title to Second Book; 3 pp. Contents of Second Book; 1 p. blank; 2 pp. Title and Dedication of First Discourse in Second Book; pp. 405-519 Second Book; 520 blank.

Vol. 2. 1 leaf "The Second Volume of The Works of Joseph Mede B.D."; 1 leaf Title to Third Book (with medallions of Daniel and St. John on the lower half); 4 pp. Contents of Third Book; 1 leaf Title to the "Clavis Apocalyptica"; 521-537 Text of the same; 538 blank; 1 leaf Title to the "In Apocalypsin Commentarius"; 539-540 Preface of Mede; 541-670 Text of the "Commentationes Apocalypticæ"; 1 leaf "Appendix ad Clavem et Commentationes Apocalypticas"; 671-751 Text of the Appendix; 752 blank; 1 leaf Title to "Paraphrase and Exposition of the Prophecie of St. Peter"; 753-766 Text of the same; 1 leaf Title to "The Apostasy of the Latter Times"; 767-854 Text of the same; 855 Title of "Three Treatises upon some obscure Passages in Daniel"; 856 blank; 857-892 Text of the Three Treatises; 1 leaf Title of Fourth Book; 4 pp. Contents of the same; 893-1083 Fourth Book; 1084 blank; 1085 Title to Fifth Book; 1086 Contents of the same; 1087-1129 Fifth Book; 9 pp. "Table of Places of Scripture (not onely quoted but) illustrated and explained." At the end is "Places of Scripture differently read, or pointed, from the ordinary Translation"; 10 pp. "The Second Table containing the Authors quoted. The Third Table of Hebrew, Chaldee and Greek words explained." 8 pp. "The Fourth Table containing the Things or the chief matters contained in this Edition"; 1 p. "Addenda, Alteranda et Corrigenda," signed "R. Royston;" 2 pp. Catalogue of Books printed for Richard Royston; 1 p. blank.

British Museum.

Between pp. 536 and 537 ought to be found a large folding engraving illustrating the seven seals of the Apocalypse.

This long description and collation seems necessary (owing to the unusual and confusing method of arranging and numbering the pages), to enable the possessor of a copy of this edition to ascertain whether it be complete.

The "learned" Joseph Mede, "who in so high a degree obliged not only the age wherein he lived, but all succeeding generations, by his excellent studies and exemplary life" was born at Berden, in Essex, in October, 1586. He was sent to school first to Hoddesten, and afterwards to Wethersfield in Essex. In 1602 he entered at Christ's College, Cambridge, and in 1606 took the degree of B.A. (*General Dictionary, Historical and Critical*), and in 1610 that of M.A. He was afterwards elected to a fellowship at Christ's College, but not without the assistance of Dr. Lancelot Andrews, then Bishop of Ely, as Dr. Carey (afterwards Bishop of Exeter) entertained "a very causeless jealousy towards him that he looked too much towards Geneva." Not long afterwards he was appointed Mildmay Greek Lecturer, and in 1618 he proceeded B.D., though "he was studiously regardless of Academical degrees, as being unwilling to make any great noise and report in the world: And, but that he was over-power'd to doe it by the then Master of the College he had never so far proceeded as to have been Bachelour of Divinity." In 1627, and again in 1630, he refused the Provostship of Trinity College, Dublin, and also "a Dignity worth at the least £1000 per annum" in Ireland, and remained a Fellow of Christ's College for the remainder of his life. On the 29th of September, 1638, he was taken ill while at dinner (not improbably of the plague which visited Cambridge in that year), and died "about break of day, the first of October, 1638, having lived Fifty two years, and spent above two thirds of his time in that College, to which, whilst he lived, he was so great and illustrious an Ornament, and which, now he is dead, is his Monument." He was buried in the Chapel of the College, and by his will, after giving one hundred pounds to the poor of Cambridge, and some legacies to his kindred, he gave "to the College whereof he was a member all the remainder of his Estate." (From the Life prefixed to this edition of his Works.)

The only books of Mede published in his lifetime were the *Clavis* (two editions), the *Commentationes Apocalypticae*, and the tracts on Churches, and on the name *Θουρωρθησιον*, the remainder of his writings being published posthumously, some of them (as stated by Dr. Worthington) by Mede's executor John Alsop. What appears to be styled the first Edition of Mede's Works appeared in four parts

4to. 1648-52. Copies of this edition, one in three volumes, price 13s. 4d., the other in four volumes, price 18s. were bought for the Church Libraries of Bolton and Gorton out of Humphrey Chetham's bequest. (*Lancashire Libraries*, Chet. Soc. N.S. vol. 7, pp. 53, 65, and *Church Libraries of Turton and Gorton*, Chet. Soc., vol. xxxviii, p. 154.)

Dr. Worthington records the death of Joseph Mede, and the solemnization of his funeral (*i.e.* the preaching of his funeral Sermon) in his *Diary and Correspondence* (vol. i. pp. 6, 7). In November, 1655, Samuel Hartlib writes to Worthington (*ib.* pp. 63-4) asking his advice about the printing of what appears to have been a manuscript of Mede's. Worthington's reply is not extant, but Hartlib in his next letter (*ib.* p. 66) says "Concerning your advice of Mr. Mede's papers I fully approve the solidity and prudence of it. Yet when his works are printed together by Mr. Clarke¹ it may go with the rest into the learned world. I should be glad if you could light on more pieces from y^e worthy hand." It does not appear that at this time (Dec. 1655) Dr. Worthington contemplated the editing of Mede's writings, but it must have been between then and the end of 1657 that he set about it, as in November, 1657, he writes (*ib.* p. 98) "I have deserved . . . of Christ's Coll. . . for Mr. Mede's works." On the 8th of July, 1662, he "began to send some pieces of Mr. Mede to London for the press" (*ib.* vol. ii. pt. 1, p. 115), and on February 16, 1664-5, he writes "I finished the last paper of Mr. Mede's works for the press. I began this work (*i.e.* the printing) in Jul. 1662" (*ib.* p. 168), the printing thus having occupied more than two years and a half. Twice afterwards he refers to the labour the work cost him. In a letter to Dr. Evans in September, 1666 (*Diary and Correspondence*, vol. ii. pt. 1, p. 213) where he writes "I have ventured my health about Mr. Mede's book;" and again in June, 1670, in writing to Lord Lauderdale (*ib.* vol. ii. pt. 2, p. 341) he says "I am sure Mr. Mede's Papers cost me no small nor short pains."

Dr. Worthington seems to have devoted much time, and great care to the preparation of the Works for the press. In

¹ John Clark was the publisher of the edition of Mede's Works issued in 1648-52. He may have been contemplating a new edition at this time.

his General Preface he gives an account of the labour it involved, and enumerates many of the mistakes he corrected. In some cases he compared the printed books with the author's own manuscripts as many as three times "that thereby they might be restored to that Lustre and Perfection wherein the Author left them." As an instance of the care he exercised he says "I may not here forget that there was one Discourse (viz., Disc. 48 not before published) wherein one word was so written, that neither I nor any I advised with could possibly reade it, and therefore I left a void place in the line. In three other places there was a word wanting in the Author's Manuscript, and what word was plainly fit to be inserted, I have enclosed in a different letter in these two crotchets [], and accordingly given notice thereof in the margins. Which I here intimate as an Instance of that Diligence and Fidelity I thought myself bound to use in the preparing these Papers for the Press; endeavouring all along so to deal herein as I myself would be dealt with in the like circumstances."

He also collated all the quotations, putting each in its original language of Hebrew, Chaldee, Syriac, or Greek when from those languages, and adding an English translation. He also added marginal illustrations from the Author's MSS. and also of his own where he thought them necessary, and he writes "(besides that some of the formerly printed Discourses and Tracts are now published with several Enlargements out of the Author's Manuscripts) there are xxxii Additional Pieces in this Edition, (no slight nor inconsiderable accession to the Author's Works). Nor do I know of any one Tract, or Fragment of a Tract, that contain'd any Notion worthy of the Author that is not brought into this Edition in Book V., which consists of Miscellanies, or set somewhere in the Margins of the other Books." The remainder of the Preface is occupied with some account of Mede and his writings, and following it is a list of the additional pieces, and additions first published in this edition.

Of the Life of Mede and the Appendix thereto, which follow Dr. Worthington's preface, the author's name is not given, but John Worthington the son, in a letter probably written to Thomas Baker (see *post*) writes "I know not who was y^e Author of the short view of Mr. Mede's Life. But y^t w^{ch} was p^efixt to his Works, was

drawn up by an ancient friend of Mr. Mede's; who covenanted with my Father that his Name should be concealed, and gave him leave to add and alter as he thought good; and accordingly, by the rough draught, I find my Father made several Emprovement^u thereof, and very large Additions." See also Mr. Crossley's note, *Diary and Correspondence*, vol. ii. pt. 1, p. 168. But it appears from a letter of G. Davenport to Archbishop Sancroft (Baker MSS. 34, p. 147, *Catalogue of the Manuscripts preserved in the Library of the University of Cambridge*, vol. v. p. 389) that "Mede's Life [was] written by Dr. Row (?); corrected by Worthington, who rejected what he pleased, and would not insert Breerly's account of his love of church musick, altars, etc."

The book was issued in two volumes folio. Copies were sent by Worthington to several friends, letters from whom in reply, will be found in the *Diary and Correspondence*, vol. ii. pt. 1, pp. 169-70.

Some part of this edition seems to have been destroyed in the Great Fire, as in the letter to Lord Lauderdale of June 20, 1670, (*Diary and Correspondence*, vol. ii, pt. 2, p. 341) Worthington thus refers to his edition of Mede's *Works*, "I had not books enough to gratify my friends (as I wished) nor had I ever one of his books for myself, but had not the Fire come it had been otherwise."

The Works of the Pious and Profoundly-Learned Joseph Mede, B.D., etc. (*same title as the first edition*). London, Printed by Roger Norton, for Richard Royston, Bookseller to His most Sacred Majesty, M DC LXXII.

Folio. pp. 44 (*unnumbered*) + xlv + 7 (*unn.*) + 923 + 29 (*unn.*)
British Museum.

The general arrangement and order of the contents of this edition are the same as those of the edition of 1664, and as the pagination proceeds regularly without any inserted unnumbered pages, it is unnecessary to give the collation here.

It would seem from Worthington's letter to Lord Lauderdale that he had no intention at that time (June, 1670) of issuing another edition of Mede's *Works*, as he says "I desire not to engage further in other men's works, but would employ my studies another way;" twelvemonths later, however, he was engaged on the work, for on

June 20, 1671, he wrote to Dr. Edward Fowler as follows: "Besides I had another care upon me viz.: the revising of Mr. Mede's Works which are in the press. I shall add some marginal hints, where there is need, and make this Edition better. They do 5 or 6 sheets a week. The book is printed in a larger paper, and will come into one volume, and be cheaper." (*Diary and Correspondence*, vol. ii. pt. 2, p. 353.) This is the last reference Worthington makes to the book, and he died five months later, though, if the same rate of progress was maintained in the printing, probably not before he had revised substantially the whole of it.¹ This edition in get up and style of printing and paper is superior to the edition of 1664, but being in one volume it makes a large and thick folio not so convenient in size as that of 1664. The differences between the two editions are as follows:—The First Book is occupied with Mede's Discourses, and of these there are fifty in the edition of 1664, but they are increased to fifty-three in the edition of 1672. Two of the Discourses in the edition of 1664, No. XLI. (on Joel ii, 17,) and No. XLVI (on Matt. v, 23, 24) are omitted from the edition of 1672, while the one which is numbered LII. in that edition appears for the first time. Each of the Discourses numbered XXV, XXXI, XLIII, and XLV, in the 1664 edition is divided into two in the later edition, and the order of the Discourses is in several instances altered. There are also a considerable number of marginal notes added throughout the later edition.

At the end of the edition of 1664 is a list of "Addenda, Alteranda, et Corrigena." The Additions have been inserted in the later edition, but only a part of the Alterations and Corrections have been made.

There is nothing in the preface to this edition to show why the two Discourses numbered XLI and XLVI, are omitted, and that numbered LII inserted, but probably the illness and death of Dr.

¹ Darling in his *Cyclopædia Bibliographica*, Article *Mede*, speaking of the editions of his Works, says "The third, published in 1672, has the reputation of being the best, but that it is so may be doubted, for Dr. Worthington only superintended the one published in 1664, as he died in 1671." The above extract from the letter of Worthington, shows that he did in some measure revise the edition of 1672, and a comparison of it with the earlier edition shows that it has been revised throughout.

Worthington before the edition was issued may account for the omission of any explanation.

The Works of the Pious and Profoundly-Learned Joseph Mede, B.D., etc. (*same title as first edition*). London, Printed by Roger Norton, for Richard Royston, Bookseller to His most Sacred Majesty, M DC LXXVII.

Folio.

Lambeth Palace Library.

An exact copy of the edition of 1672, with the exception that on p. 924, which is blank in that edition, there is a paragraph in Latin with the heading "De occisione Testium Ex Epistola V.V. Josephi Medi ad amicum." On the leaf preceding the title page it is called "The Fourth Edition."

The Works of Joseph Mede. 5th edition, 1686, fol.

I doubt the existence of this edition. The only authority for it that I know is Allibone's *Dictionary of English Literature*.

IV.

A SCRIPTURE CATECHISM.

ΤΗΟΤΤΗΩΣΙΣ ΤΓΙΑΙΝΟΝΤΩΝ ΛΟΓΩΝ. A Form of Sound Words: Or A Scripture-Catechism; Shewing what a Christian is to Believe and Practise, in order to Salvation. Very useful for Persons of all Ages and Capacities as well as Children. Composed by the Pious and Learned John Worthington D.D. Deceased. London. Printed for R. Royston, Bookseller to His most Sacred Majesty. M DC LXXIII.

8vo. pp. 16 (*unnumbered*) + 61 + 3 (*unn.*).

1 p. "A Scripture Catechism"; 1 p. blank; 1 leaf Title; 11 pp. Preface; 1 p. "Imprimatur Sam. Parker. Ex æd. Lambethanis Nov. 8, 1672"; pp. 1-57 Text of the Catechism; 58-61 Two short prayers for the use of children; 2 pp. "Some new books printed by R. Royston"; 1 p. blank.

British Museum.

This book, like all Worthington's own writings—except his preface to the Christian's Pattern, and the works of Smith and Mede—was not published until after his death, when it was edited by Dr. Edward Fowler, afterwards (1692-1714) Bishop of Gloucester, a kinsman of Dr. Worthington's wife, and an executor of his will. Several of Fowler's letters will be found in the later portion of the *Diary and Correspondence* (See a notice of him, vol. ii. pt. 2, p. 255). In his preface, Fowler gives some account of Worthington and of the Catechism. The following are extracts from it:—

"Now in order to the better instructing of youth, the way of learning them catechisms, or books containing and explaining the

substance of religion by questions and answers, is commended by the general and very ancient practice of the Church of God ; but it must be acknowledged, that through the too imprudent and unskilful composure of most catechisms, this way hath not proved so successful as it might (with the blessing of God) have been, had due care and judgment been used about them

“This great abuse hath been very much complained of by wise and good men ; and it was the affecting sense that the most pious and worthy person, our author, had of it, that prevailed with him to compose this Catechism : of whom, by the way, I cannot forbear, notwithstanding the extremely narrow room I am here confined to, to give this general and very short account, *viz.*

“That as he was highly valued, by men capable of understanding the worth of that accomplishment, for his excellent learning, so all good men that had the happiness of knowing him, could do no other than greatly love and honour him, for the incomparably more noble endowment of a divine temper, and most Christ-like spirit that appeared in him. Among other, there were no virtues he was more observed to be an example of, than a dove-like innocency and simplicity, a lamb-like meekness, humility and peaceableness ; the greatest benignity, candour and ingenuity, the most Christian, that is, unlimited and universal charity ; in which those that dissented from him in matters of religion, which is rare in these days, had not only a real but great interest ; entire self-resignation to the will of God, and a very devout temper of mind towards him. And those must needs conclude that he loved God and the souls of men in an eminent degree, that observed how very public-spirited he was, and wonderfully industrious in contriving and promoting designs for the bettering of the world, and in exciting others to do the like.

“To omit other lasting monuments of his pious industry, Mr. Mede's most elaborate discourses, by him collected and published in one great volume, will perpetuate his memory. All that know what he hath there alone performed, will pronounce him a most indefatigable pains-taker for the public good.

“And I presume that those that shall consider the following Catechism, will acknowledge it no less a laborious than judicious work, and consequently that it is another very singular instance of

his solicitous concern for their better part. And as I said, that the sense he had of the ill services that too many catechisms do in the world, was the occasion of his composing this, so I verily believe that a more effectual course cannot well be taken for remedying of that mischief."

The Catechism contains 135 unnumbered questions, to each of which an answer is given in words of Scripture, with references to the passages of Scripture cited. It soon became popular, and at least six editions of it were called for in the next half-century. Locke in his *Thoughts Concerning the Education of Children* says of it: "Dr. Worthington has made a Catechism which has all its answers in the precise words of the Scripture, a thing of good example, and such a sound form of words, as no Christian can except against, as not fit for his child to learn."

In the *Life of Thomas Firmin, late Citizen of London* (London, 1698, 8vo.), p. 50, is the following passage: "Now that we are speaking of Books, I ought not to forget that Mr. Firmin often printed Ten thousand copies of the *Scripture-Catechism*; which some think was written by Dr. Worthington: but I have cause to believe that the Author was Dr. Fowler, now Bishop of Gloucester; who in compiling it followed the Method of Dr. Worthington. These Mr. Firmin gave to his Spinners, and their Children: and to the children of the Hospital; engaging them to get it by heart; and giving something to those that did. He lodged also great numbers of them with Booksellers, at cheaper rates than they were printed, that they might be sold also cheaper; and thereby be dispersed all over England. His Acquaintances might at all times have of them what numbers they would, *gratis*. He valued this Catechism, because 'tis wholly in the Words of Scripture; favours no particular Party or Persuasion, and therefore is of general Use: the aim of the Judicious Author being to instruct the Youth and the Ignorant in what *all Parties agree* is necessary to be believ'd and done; leaving it to others to engage 'em in Controversies and Debates." The statement here that Bishop Fowler was the author of the *Catechism* is clearly inaccurate, he was merely the editor, as is evident by the extract from his preface above given; while in the preface to the *Forms of Prayer for a Family* (see *post*) and in

that which he wrote for Dr. Worthington's *Miscellanies* edited in 1704, by John Worthington the son (see *post*), he distinctly mentions the *Scripture Catechism* as one of Dr. Worthington's treatises.¹

The statement that the philanthropist "often printed ten thousand copies" of the Catechism, is certainly a gross exaggeration, though it is certain that the book was popular, and it is not impossible that Firmin may have borne the cost of some of the subsequent editions. (See as to Firmin, Worthington's *Diary and Correspondence*, vol. ii. pt. 2, pp. 357-8.)

In the edition of the *Catechism* with a Commentary published in 1723 (see *post*) it is recommended as being "profitable and of singular Use" for Charity Schools, and in a quarto tract now before me, without title-page, but printed about 1713, and containing an "Account of Charity Schools in Great Britain and Ireland," is an appendix of "Books Proper to be used in Charity Schools," in which appears "Worthington's Scripture-Catechism."

A Form of Sound Words, etc., (*same title as first edition*).

The Second Edition. Printed for R. Royston

M DC LXXIV.

8vo.

Bodleian Library.

An exact reprint of the first edition.

A Form of Sound Words, etc. (*same title as first edition*).

The Third Edition. Printed for R. Royston

M DC LXXVI.

8vo.

British Museum.

An exact reprint of the first edition.

¹ A portion of the extract from Firmin's *Life* (1698) stating that Worthington was not the author, is printed in Brydges' *Restituta*, 1814, vol. i. pp. 54-5, without comment. Firmin's biographer may have confused the Catechism with one with the following title, a copy of which is in the Bodleian Library:—*A Scriptural Catechism: Or The Whole Duty of Man Laid down in Express Words of Scripture, Chiefly intended for the Benefit of the younger Sort*. 8vo. London. 1696. This work has a recommendation on the back of the title signed "Edw. Gloucester" (i.e. Fowler) wherein the work is called "This Scriptural Catechism of an unknown Author."

A Form of Sound Words, etc. (*same title as first edition*).

The Fourth Edition. Printed for R. Royston

MDC LXXXI.

8vo.

British Museum.

An exact reprint of the first edition.

A Form of Sound Words: Or A Scripture-Catechism; shewing what a Christian is to Believe and Practise in order to Salvation. Very useful for Persons of all Ages and Capacities as well as Children. Together with Two Short Prayers for the Use of Children. Composed by the Pious and Learned John Worthington D.D. deceased. The Fifth Edition.

I have been unable to meet with a copy of this edition, and this title is taken from the "Catalogue of Books printed for, and sold by Luke Meredith, at the Star in St. Paul's Church-yard" at the end of the Bodleian copy of Dr. Worthington's *Forms of Prayer for a Family*, 1693. The same edition is no doubt referred to in Clavell's *Catalogue of Books* (4th edition, 1696), where in "Divinity books in 8vo." is "Worthington's Form of Sound Words or Scripture Catechism. L. Meredith."

A Form of Sound Words, etc. (*same title as first edition*).

The Sixth Edition. London. Printed for R. Hett at the Bible and Crown in the Poultry. MDC CXXXIII.

8vo. pp. 74 + 2 (*unnumbered*).

British Museum.

A reprint of the first edition, but with a greater number of pages.

A Systeme of Christian Doctrine: Being a Commentary upon the Scripture-Catechism Composed by the Pious and Learned Dr. John Worthington; Gather'd from the Author's Remains. Useful for Persons of all Ages and

Capacities. 2 Tim. iii. 14, 15. But continue thou in the things, etc. . . . London ; Printed by Joseph Downing, in Bartholomew-Close near West-Smithfield. 1723.

12mo. pp. 4 (*unnumbered*)+116.

1 leaf Title ; 2 pp. The Preface ; 1-116 Text.

Bodleian Library.

This is the only edition of the *Scripture Catechism* without the Greek title. It was edited by John Worthington the son, and in his Preface he writes "Some things, not impertinent to be advertis'd concerning my Father's posthumous Catechism, I must here omit ; by reason of the narrow Compass I am confined to," and after quoting from Bishop Fowler's preface to the previous edition of the *Catechism* he adds, "The Author left behind him two Draughts of it : The last of which containing great Variety of Readings ; this gave Occasion to, and will justify the Differences in some former Prints, as well as in the following pages ; where 'tis illustrated with an entire Commentary, consisting of useful Notes and Observations, gather'd by me from sundry other Papers of his that came therewith (many years after his Death) into my Hands.

"The Smallness of this Manual makes for its more easie Admittance into publick Schools (Charity-Schools especially) where it will always be profitable, and of singular use.

"In this degenerate Age, wherein Iniquity and gross Ignorance in Religion so much abound, how seasonable and excellent an Help it is towards the Propagation of Christian Knowledge and the Reformation of Manners, in private families I shall not need to say." The Preface is signed "J. Worthington," and dated "June 26, 1723."

This edition does not contain Bishop Fowler's Preface, but an extract from it is given by the Editor in his Preface, as above-mentioned, neither does it contain the "Two Short Prayers for the Use of Children." The Commentary, which the editor says he has added from Dr. Worthington's papers, more than doubles the length of the Catechism. The questions are numbered in this edition.

A Form of Sound Words, etc. (*as in first edition*). With a Commentary gathered from the Author's Remains by his Son.

This edition is printed at the end of the edition of the *Select Discourses* given in 1826, pp. 593-698 (see *post*). It contains both Bishop Fowler's Preface, and that of John Worthington the son, omitting from the latter those portions which are quotations from Fowler. The text is a copy of the edition of 1723, last described, and the running title is: "A System of Christian Doctrine." The "Two short prayers for the use of Children" are also given on pp. 707-8 of the *Select Discourses*, two "Scripture Hymns" intervening between them and the *Catechism*.

V.

THE DUTY OF SELF-RESIGNATION.



THE Great Duty of Self-Resignation to the Divine Will. By the late Pious and Learned John Worthington, D.D. Luke xxii. 42—Nevertheless not my will but thine be done. Rom. vi. 13—But yield your selves unto God. London: Printed by A. C. for Walter Kettilby, at the Bishops-Head in St. Pauls Church-yard, M.DC.LXXV.

8vo. pp. 22 (*unnumbered*) + 236 + 2 (*unn.*)

1 leaf Title; 12 pp. Preface; 8 pp. "The Contents Of the following Treatise" (with list of Errata on lower half of last p.); 1-5 Introduction; 6 blank; 7-236 Text; 2 pp. "Books printed for, and sold by Walter Kettilby."

British Museum.

This work was also edited by Dr. Fowler, and in his Preface he writes:—

"The following Treatise contains the Substance of several Sermons, which were Preached on divers Texts relating to each other, and most of them at Benet Fink in London, where the worthy Author was for some time Preacher, till his Church and Parish were laid in Ashes; and they were the last that were heard from him in that place.¹

"On that Lord's-day whereon the dreadful Fire of London brake forth, he was come to insist on the Exemplary Resignation of holy Job to the Divine Will under those dismal Sufferings he was exercised with, which is the Argument of the Ninth Chapter of the

¹ Dr. Worthington officiated as Preacher for Dr. Evans at Benet Fink from May, 1664, up to the time of the Fire. (See *Diary and Correspondence*, vol. II. pt. 1, p. 133 *et seq.*)

Second Section of this Discourse. And it is to be believed that he was directed by a very special Providence to so highly useful and seasonable a Subject, for the preparing his Hearers for that heavy Calamity which was so nearly approaching them.¹

"Some of those Sermons I heard much commended about the time they were Preached, and since the much lamented Death of the good Doctor, a worthy Friend having found them all tied together, among a confused company of Papers, with this Inscription, *Self-Resignation*, he delivered them into my hands, signifying withall that he had for the most part perused them, to his great satisfaction: And I quickly saw cause to believe that it would be a good work to make them public.

"And had it not been for multiplicity of business, which forced me frequently, and that for a considerable time together, to lay it aside, this Treatise might have been completed, and seen the light above a year ago.

"And now that it is (through the goodness of God) at length come abroad, I hope the same allowance will be made for it that uses to be for Posthumous Pieces; and also that none will expect that the Author should have written with such accuracy for the Pulpit as he would have done for the Press.

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"If the Author's Copiousness of Style, and repeating (according to his usual manner) the same thing somewhat often in different expressions shall offend any, I would desire them to consider that this way is not without its advantages both to Hearers and Readers."

The Preface is signed "Edward Fowler," and following the Table of Contents is a short Introduction by Dr. Worthington. The book is divided into fifteen chapters, and there are numerous marginal notes, some of them being remarks on the Hebrew words

¹ On Sunday, September 2, 1666, Dr. Worthington records in his *Diary* (vol. ii. pt. 1, p. 206) that his text in the forenoon was Mat. v. 3, and that there was no service in the afternoon. In the edition of the *Great Duty of Self-Resignation*, published by John Worthington the son, in 1725, the words, "come to insist" are altered to 'heard to insist.'

in the Old Testament and their English translations. Several editions were issued in the next few years, and it was one of the books which Dr. Bray placed in the parochial libraries founded by him at the beginning of the eighteenth century. In the Tract on Charity Schools before-mentioned (*ante* p. 46) it is one of the books recommended as "fit to be put in the hands of the Masters of the said Schools," and is priced 2s.

Professor G. T. Stokes in an article in the *Contemporary Review* for August, 1887, (pp. 184-205,) on "Alexander Knox and the Oxford Movement," says "The filiation of thought again which connects Wesley, Knox, and the modern High Church movement is demonstrated in the simplest and most popular shape by what one might call their view of interior religion, and their counsels for its culture and development. They all recommended the same books—the spiritual writings of the great Anglican divines, Jeremy Taylor, and the Cambridge Platonists; they all favoured mysticism and mystic poetry to a large degree and they all approved works like . . . Worthington "On Resignation" . . . and Roman Catholic writers of an interior kind like Thomas à Kempis."

The Great Duty of Self-Resignation etc. (*same title as first edition*). The Second Edition. Imprimatur Jo. Batteley, June 7, 1688. London, Printed for Walter Kettilby, at the Bishop's Head in St. Paul's Church-yard. 1689.

8vo. pp. 14 (*unnumbered*)+164+2 (*unn.*)

1 leaf Title; 8 pp. Fowler's Preface; 4 pp. Contents; 1-164 Text; 2 pp. Books printed for Walter Kettilby.

British Museum.

A reprint of the first edition. The copy now in the British Museum contains a Bray Library bookplate, from which it appears that the volume at one time belonged to the Parochial Library of Shepshead, Leicestershire.

The Great Duty of Self-Resignation etc. Third Edition.

I have been unable to meet with a copy of this edition, and my only authority for its existence is that the edition next described is called the Fourth Edition.

The Great Duty of Self-Resignation to the Divine Will. By the Reverend and Learned Dr. John Worthington of Pious Memory. S. Luke, 22, 42 . . . Rom. 6, 13 . . . The Fourth Edition, Corrected and Emproved in Sundry Places According to the Author's own MSS.

Included in the *Select Discourses* edited in 1725 by John Worthington the son (see *post*). It contains portions only of Bishop Fowler's Preface, and there are some alterations in the Text.

The Great Duty of Self-Resignation. Fifth Edition.

The Great Duty of Self-Resignation. Sixth Edition.

I only know of the existence of these fifth and sixth editions from that next described which is called the "Seventh Edition," but as in the list of books published by the Society for the Promotion of Christian Knowledge, appended to the Proceedings of the Society for 1776, is "Worthington on Self Resignation, a new edition, 12mo. 1s.," it seems probable that the sixth edition (like the seventh) and possibly the fifth also, was issued by the Society.

The Great Duty of Self-Resignation to the Divine Will. By the late Pious and Learned John Worthington D.D. Prebendary of Lincoln. The Seventh Edition, corrected and improved in sundry places from the Author's own MSS.; by his Son J. W. A. M. To which is prefixed The Character of Dr. W. by Archbishop Tillotson . . . London: printed for John Francis, and Charles Rivington, Booksellers for The Society for Promoting Christian Knowledge, at the Bible and Crown (No. 62) in St. Paul's Churchyard. M DCC LXXVIII.

8vo. pp. xvi + 219.

1 leaf Title; pp. iii-vi Preface (signed E.F.); vii-xii Tillotson's Character of Dr. Worthington; xiii-xvi Contents; 1-219 Text.

The foregoing description has been furnished to me by Mr. J. E. Bailey, who possesses a copy of this edition. It appears to be a reprint of the edition given by John Worthington the son, in the *Select Discourses*, and not of that of Bishop Fowler.

The Great Duty of Self Resignation . . . A new edition corrected and improved from the Author's own MSS. by his son John Worthington, A.M. To which is prefixed the character of Dr. Worthington by Archbishop Tillotson. Eighth Edition. Bristol. Printed by Barry and Son, High Street, Sold also by Longman, Hurst, Rees, Orme and Brown, Paternoster Row and G. and W. B. Whittaker, Ave Maria Lane, London, 1823.

8vo. pp. 212 + 4 (*unn.*).

1 leaf Title; pp. iii-vi Fowler's Preface; vii-xii Tillotson's Character; 13-212 Text; 4 pp. Contents.

British Museum.

This edition is also a reprint of that given by John Worthington the son.

The Great Duty of Self-Resignation to the Divine Will.

Included in the reprint of the *Select Discourses* published in 1826 (*see post*).

A Christian Library (*see ante p. 29 for full title*). Bristol, 1749-55.

Commencing on p. 225, of vol. xxiii, and ending on p. 104 of vol. xxiv, is "The Great Duty of Self-Resignation to the Divine Will. Extracted from Dr. Worthington." Extracts from Bishop Fowler's Preface are given as well as the greater part of Worthington's treatise.

A Christian Library (*see ante p. 30*) London. 1819-1827.

In vol. xiii. pp. 209-330, is an exact reprint of the extracts from "The Great Duty of Self Resignation, etc.," as in the edition of 1749-1755.

Worthington, J., v. d. gross Pflicht d. Gottesgelassenheit. 8. Hannov. Hellwing. 1717.

I give the title of this German translation of the *Great Duty of Self Resignation*, from Heinsius' *Allgemeines Bucher-Lexicon*, 5 vols. Leipzig, 1812-17, vol. 4, p. 470.

VI.

DOCTRINE OF THE RESURRECTION.



HE Doctrines of the Resurrection and the Reward to Come, Considered as The Grand Motives to an Holy Life. Discoursed of, from 1 Cor. xv. 58. By The late Pious and Learned John Worthington, D.D. London, Printed for Awnsham Churchill at the Black-Swan in Ave-Mary-Lane. 1690.

8vo. pp. 8 (*unnumbered*) + 150.

1 leaf "Imprimatur," dated "Junii 19, 1689"; 1 leaf Title; 4 pp. "Epistle Dedicatory"; 1-150 Text.

Manchester Free Library.

This book was edited by John Worthington the son, and the volume is dedicated by him "To the Honourable Sir Paul Whichcote, Knight and Baronet."¹ The "Epistle Dedicatory" is as follows:—

"Sir, I am emboldened by the singular Vertues and other worthy Endowments I have been an admirer of in You, to make choice of Yourself to be the Patron of the following Discourse. And the Law of Gratitude commands me likewise to take this occasion of making a thankful Acknowledgment of the many Favours, which, as unworthy as I have been of them, I have received from you.

As to this Treatise and its Authour, Silence best becomes me, in regard of the near Relation I bear to him. Onely this I would

¹ Sir Paul Whichcote was cousin of Dr. Worthington's wife, and a pupil of Dr. Worthington. See *Diary and Correspondence*, vol. i. p. 256 *et passim*.

suggest, That since he had not prepared it for the Press, that Accuracy and Exactness ought not to be lookt for in it, which otherwise might be expected: But I doubt not, 'twill have the Approbation of all good men as a Discourse well adapted to the Promoting and Furtherance of true Piety. And that it may be successful to this best of Ends, is the Hearty Prayer of,

Sir,
Your most Obliged Kinsman
And Humble Servant,
John Worthington."

The Discourse is divided into four propositions and not into chapters, as in the next edition.

In Bishop Kennett's Notes on Dr. John Worthington, (*Lansdowne MSS.* 986. British Museum) this work is mentioned among the books written by Dr. Worthington, and he gives the date as 1689, but I have been unable to discover any edition of that date, Bishop Kennett may have taken the date of the "Imprimatur," or possibly the book may have been issued in 1689, though with 1690 on the title-page.

- A Practical Discourse of the Resurrection and a Reward to Come. By the Reverend and Learned Dr. John Worthington of Pious Memory, 2 Tim. 4 7, 8, . . . The Second Edition. Corrected and Enlarged according to the Author's own MSS.


Included in the *Select Discourses* of Dr. Worthington published by his son in 1725 (see *post*). It is divided into xxxi chapters, and there are considerable alterations and additions.

- A Practical Discourse of the Resurrection and a Reward to Come.

Included in the reprint of the *Select Discourses* published in 1826.

VII.

CHARITAS EVANGELICA.

 HARITAS Evangelica. A Discourse of Christian Love. By The late Pious and Learned John Worthington, D.D. Published by the Author's Son. London, Printed by J. M. for Walter Kettilby, at the Bishop's Head in St. Paul's Church-Yard, 1691.

8vo. pp. 10 (*unnumbered*) + 70.

British Museum.

1 leaf "Imprimatur" dated "October 20, 1690"; 1 leaf Title; 3 pp. The Preface; 1 p. "The Heads of the following Discourse"; 2 pp. The Introduction; 1-70 Text.

The following is an extract from the Editor's Preface, which is dated October 13, 1690:—

"What I here publish, are the Remains of several Sermons, which [the Author] preach'd upon one Text; but where, I cannot positively affirm. Most probably they were some of his First Lectures at Hackney: And this I conclude from one of them, which bears Date 1670, the Year in which He was chosen Lecturer there; where, in the following Year, He Died.

"Had the Author in his lifetime design'd these Papers for the Publick, it is not to be doubted, but they would have received some further Polishing, as well as Enlargements; and have come into the World with more Advantages.

"What he could have made them, is well known to those who are acquainted with his Labours, in the Revising and preparing of Mr. Mede's and Mr. Smith's Works for the Press; as also, with his not to be unmentioned Edition of Thomas à Kempis."

The following is the Introduction written by Dr. Worthington, and which explains the character of the book :—

“That we may more fully apprehend the Doctrine of Christian Love (a Duty so frequently, so continuedly inculcated in the New Testament) it will be fit to consider the Characters or Qualifications of the true Christian Love wherein we are to walk. And to this purpose, what lies more dispersedly in several places of Scripture, which may best lead us into the true and full notion of this so lovely a Grace, I shall collect and bring into your view ; both to the clearing of the Truth itself, and for the illustrating by the way several expressions in Scripture.”

The Discourse is divided into three heads, “The Rule and Measure of Christian Love” ; “The Universality of Christian Love” ; and “The Purity of Christian Love.”

A Discourse of Christian Love etc. Second Edition.

The existence of this edition is only known to me by the edition next mentioned being called “The Third Edition.” I have been unable to find a copy, or a mention of it anywhere.

Charitas Evangelica. A Discourse of Christian Love. By the Reverend and Learned Dr. John Worthington of Pious Memory. John 13. 34, 35 . . . The Third Edition. Corrected and Enlarged according to the Author's own MSS.

Included in the *Select Discourses* published in 1725 by John Worthington the son, but without his Preface to the first edition. The work is here dedicated to “Nathaniel Turner, Esq. Member of the Honourable Lieutenancy, and one of the Governours of the Four Great Hospitals, in the City of London.”¹

In the dedication the editor says :—

“The ensuing Discourse cannot, with respect to the author, be addressed to any one more fitly than to you, his worthy son-in-law.

¹ Nathaniel Turner married Damaris, daughter of Dr. Worthington. See *Diary and Correspondence* vol. ii. pt. 2, pp. 372-3, where the names of their nine children are given.

. . . Your works praise you in the gates better than any encomium : and your present titles (as also your having been sometime Master of the Worshipful Company of Skinners, and for many years together a Deputy in the Ward of Faringdon without) sufficiently testify your known worth."


The Introduction and also the Discourse itself are very much altered and enlarged in this edition. In the first edition they occupy 72 pp., but in this they are extended to 200 pp. To the three Chapters or Heads in the first edition are added two others, on "The realities of Christian love" and "The properties of Christian love."

A Discourse of Christian Love.

Included in the reprint of the *Select Discourses* published in 1826.

VIII.

FORMS OF PRAYER.

ORMS of Prayer for a Family. Composed by the Late Pious and Learned John Worthington D.D. Published by the Right Reverend Father in God Edward, Lord Bishop of Gloucester. London, Printed for Luke Meredith, at the Star in St. Paul's Church-yard, 1693.

12mo. pp. 8 (*unnumbered*) + 37 + 3 (*unn.*).

1 leaf Title; 6 pp. Address to the Reader; 1-19 Morning-Prayer for a Family; 20-32 Evening-Prayer for a Family; 33-35 Prayers to be said Before the reading of the Holy Scriptures; 36, 37 Graces (before and after Meat); 3 pp. "Books Printed for and sold by Luke Meredith, at the Star in St. Paul's Church-yard."

Bodleian Library.

In the address "To the Reader" which is signed "Your Faithful Servant Edw. Gloucestr.", Bishop Fowler writes:—

"The following Prayers for a Family being hereafter to accompany the Scripture Catechism which I published soon after the Author's decease it was thereupon desired by some Friends that I would recommend these additional Prayers to you: And I could not but comply with their Request, though the Author's Name is sufficient to bespeak their acceptance.

"I gave a brief Character of that excellent person, in a Preface to the Catechism; And the little that is there said (which I need not tell those that knew him, he highly deserved, and a great deal more) is abundantly enough to invite all good People to the perusing of

any of his Writings." And he adds that the prayers are in substance "in the Words and Sentences of the divinely-inspired Writers which are the aptest of any to excite Devotion; and in this Respect they have the Advantage of all the Prayers that I have seen."

The Prayers for Morning and Evening are each 12 in number, No. 12 being in each case the Lord's Prayer. At the foot of each prayer are references to the passages of Scripture from which it is composed.

Forms of Prayer for a Family; composed out of the H. Scriptures by John Worthington, D.D. London. 1721.

12mo.

Sion College.

This title is taken from the *Bibliotheca Cleri Londinensis in Collegio Sionensi Catalogus* . . . Lond. 1724, a copy having been presented to Sion College by Dr. Worthington's son. On applying for it it could not be found, having been mislaid in the recent removal of the College and the re-arrangement of the library then and still in progress.

Worthington, J., Allgemeines Gebetbuch od. System v. Familienandachten auf alle Tage d. Woche, a. d. Engl. 8. Leipz. Schneider, 1780.

This translation, like that of the *Great Duty of Self Resignation*, I know only from its title, given in Heinsius' *Allgemeines Bucher-Lexicon*, vol. 4, p. 470.

IX.

MISCELLANIES.

MISCELLANIES, viz : I. Observations concerning the Millennium and other passages in the Apocalypse. II. Notes on Places of Scripture misapplied to the Millennial Hypothesis. Written by way of Animadversion upon Two MS. Treatises. III. *Dissertatio de Ecclesiæ in Terris futurâ Fœlicitate*. IV. *De voce Merachépheth*, Gen. i. 2. Et Ovo Primigenio. Ad hæc de Vetustissimâ Traditione. Also a Collection of Epistles, Written to Mr. Hartlib of Pious Memory. By the Pious and Learned Dr. John Worthington, Sometime Master of Jesus College in Cambridge. With the Author's Character, by Arch-Bp. Tillotson. London, Printed for John Wyat, at the Rose in S. Paul's Church-yard, 1704.

8 vo. pp. 16 (*unnumbered*) + 318 + 2 (*unn.*)

1 leaf Title ; 12 pp. Preface signed "Edw. Gloucester" (*æg.* Dr Fowler) ; 1 p. Title to the "Observations on the Millennium" ; 1 p. blank ; pp. 1-94 Observations concerning the Millennium ; 95, Title to "Notes on Places of Scriptures" ; 96 blank ; 97-128 Notes on Places of Scripture ; 129 Title to "Dissertatio de Ecclesiæ" ; 130 blank ; 131-206 *Dissertatio de Ecclesiæ* ; 207 Title to "Dissertatio de voce Merachepheth" ; 208 blank ; 209-223 *Dissertatio de voce Merachepheth* ; 224 blank ; 225 Title to "Collection of Epistles to Mr. Hartlib" ; 226 blank ; 227-318 The Epistles ; 2 pp. "Books Published by the Reverend Dr. Worthington", and "Books Written by the Reverend Dr. Worthington, and Published since his Death."

British Museum.

These Miscellanies were edited or "published" by Dr. Worthington's son (see *post* his letter, probably written to T. Baker), though the Preface was written by Bishop Fowler, who, however, as the son states in the letter, "never read any one of them till they were made publick." The Preface is as follows :—

"The Rev. Dr. Worthington having reposed a great Trust in me, by making me the sole Executor of his Last Will and Testament, I could not but think my self Obligated by that Trust, as well as by a higher Motive, to Publish those Two excellent Treatises, which I understood he design'd for the Press ; the One, His Scripture-Catechism, an accurate Summary of the Christian Religion ; the Other that most Divine Discourse Entitled, The Great Duty of Self-Resignation.

"As to the rest of the Doctor's (truly valuable) Papers ; Such as I found in his Study, were carefully preserved, and faithfully
 * Some of which have been since Printed. disposed of according to the express Intent of his Will.* But some were never in my Custody, nor heard I of them for many Years ; they lying concealed in unknown Hands, out of which they were not retrieved till long after the Expiration of my Trust : And such are those contained in this Volume.

"The chief Occasion of my prefixing these Lines is the gratifying of the Publisher, and all Others that honour the Author's Memory, with the Publication of the much desired Character given him by the most Reverend Dr. Tillotson late Lord Arch-Bishop of Canterbury, in his Funeral Sermon : an exact and perfect Copy of which Character I here insert, as followeth. ¹

'The Providence of God hath now presented us with a very 'proper, and a very sad Occasion, to excite these thoughts in us ;

¹ This character of Dr. Worthington is also printed in the two editions of the *Select Discourses* (see *post*). It is there stated that the sermon was preached at Hackney on November 30, 1671, and there is also the following note : "The sermon as it was preached upon another occasion is printed in the third volume of the Archbishop's sermons published by Dr. Barker." See as to the funeral, *Diary and Correspondence*, vol. ii. pt. 2, pp. 371-2. A letter from Tillotson to Worthington will be found *ib.* p. 316.

'the Death of this Reverend and Excellent Person, to whom we
'are now paying our last solemn Respects. And I never had, nor
'perhaps may have an Opportunity of setting before you a more
'Perfect and Lively Example in this kind of an unwearied Diligence
'and Activity, not only in the general Work for which God hath
'sent us into the World, but in the particular Profession and
'Employment which God had call'd him to. I speak of him to
'those, who, I dare say, are ready to bear Witness to the Truth of
'what I say; and who have had for some time the Opportunity
'and Happiness to hear the joyful Sound of his Doctrine, and to
'see the Manner of his Life; and who, I am confident, do now
'esteem it their great Infelicity that they shall see his Face and
'hear him no more. I do not intend to give you the History of his
'Life; and therefore I shall not trouble you with the Circumstances
'of his Birth and Education, and such like Considerations, which
'are too remote from what I design in short to say of him. I shall
'chiefly consider him in his Profession; in his Accomplishments for
'it, and his Publick Usefulness in it. He had by the great Industry
'and Pains of his whole Life, and God's blessing upon them, fur-
'nish'd himself with a great Stock of all Excellent Learning proper
'to his Profession; especially with that which did more immediately
'conduce to the Knowledge of the Holy Scriptures, the best and
'most proper Skill of a Divine. Thus he was peculiarly fitted to
'teach and instruct others; and that his Doctrine might be the
'more effectual, he shew'd himself in all things a Pattern of Good
'Works, and taught others nothing but what he had first learned
'himself. His whole Demeanour was Pious and Grave; and yet
'not blemish'd with any Moroseness or fond Affectation. And as
'his Knowledge was great, so was his Humility. He was a zealous
'and sincere Friend where he profess'd Kindness; and Charitable
'to the Poor, even beyond the Proportion of his Estate. He was
'universally inoffensive, kind and obliging, even to those that differ'd
'from him: And to set off all these Virtues, there was added to
'them, in a very eminent degree, the Ornament of a meek and quiet
'Spirit, which in the sight of God is of great Price. Especially in
'Debates and Controversies of Religion, he was not apt to be
'passionate and contentious; remembring that the wrath of Man

‘worketh not the Righteousness of God ; and that the Servant of
‘the Lord must not strive, but be gentle unto all Men, apt to teach,
‘patient, in meekness instructing those that oppose themselves, if
‘peradventure God will give them Repentance to the Acknowledg-
‘ment of Truth. But that which was most singularly Eminent in
‘him was the Publickness of his Spirit, and his great Zeal and
‘Industry to be profitable and useful to the World, especially in
‘those things which tended to the promoting of Learning and Piety.
‘And to that End, he was very Inquisitive after the Labours of Pious
‘and Learned Men, and was very ready to take any Pains, and
‘give any Assistance to the furthering the Publishing of them for
‘the Benefit of the World. Of this I could give you many Instances,
‘but I cannot omit One great one ; the infinite Pains he took for
‘several Years together in Collecting and Reviewing and Publish-
‘ing the Works of that Learned and Excellent Person Mr. Mede ;
‘which he did with so much Care, that it would be hard to instance
‘either in our own Nation, or perhaps any where else, in so vast a
‘Work that was ever Published with more Exactness ; by which he
‘hath raised up to himself a Monument, likely to last, as long as
‘Learning and Religion shall continue in this World. This was
‘the temper of that good Man who is now at Rest from his Labours,
‘and gone to enjoy the Reward of them : Who, as he delighted
‘much to inculcate the Example of our Blessed Saviour, and to stir
‘up Christians to the Imitation of it ; so he made it his own
‘Pattern, and like Him, went about doing Good, and working the
‘Work of him that sent him, while it was Day, Considering that
‘there was a Night a coming wherein no Man can work. To con-
‘clude ; Let us be followers of him, as he was of Christ ; and do
‘all the Good we can, while we may ; remembring that God will
‘shortly bring us also to Death, and to the House appointed for all
‘the Living.’

“That which I have farther to add is my Hearty Recommenda-
tion of the ensuing *Miscellanies* ; not doubting but they will meet
with, from all Ingenuous and Candid Readers, the Approbation
which several very Learned and Worthy Persons have exprest upon
their reading them in Manuscript. And it is my most Humble and

Hearty Prayer, that they may be blessed with Success, as to those Great and Best of Ends for which they are made Publick.

Edw. Gloucester."

The two first tracts in the book are, as is stated on the Title page, written upon two MS. treatises, which seem to have been sent to Dr. Worthington for perusal. The initials "J. W." are at the end of each. Both are undated but the first seems to have been written between 1660 and 1664, as Worthington refers to More's *Grand Mystery of Godliness*, published in 1660, and throughout refers to the earlier edition of Mede's works, and not to his own, which was published in 1664; the second treatise was written some years earlier, as he tells us in the first tract (p. 91). By whom the MSS. were written does not appear, but towards the end of his second Treatise Dr. Worthington writes "I am now come to your last Chapter: But the Discourse being sent for by your Son; I can only glance it over; having but the Space till his man returns out of the Town to fetch it away."

The third and fourth Dissertations which follow are the only treatises which we have of Dr. Worthington in Latin. The last paragraph shows that the dissertation on "Merachépheth" was also in the form of a letter, probably to some friend who had requested his opinion thereon.

The Letters to Samuel Hartlib are twenty-four in number, and are all printed in the *Diary and Correspondence*.

The lists of Dr. Worthington's books on the two last pages are as follows:—

"Books Publish'd by the Reverend Dr. Worthington.

- I. The Works of the Pious and Profoundly Learned Mr. Joseph Mede, B.D., sometime Fellow of Christ's College in Cambridge in 5 Books, Folio. . . .
- II. The Select Discourses of Mr. John Smith sometime Fellow of Queen's College in Cambridge. . . . Quarto.
- III. An accurate Translation of Thomas à Kempis; wherein the English is brought to a near Conformity to the Author's Latin; with a large and excellent Preface. Octavo.

Books Written by the Reverend Dr. Worthington, and
Published since his Death.

1. The Great Duty of Self-Resignation to the Divine Will. Octavo.
 2. A practical Discourse of the Resurrection and a Reward to come. Octavo.
 3. A Discourse of Christian Love. Octavo.
 4. A Scripture-Catechism ; together with Two short Prayers for the Use of Children. Octavo.
 5. Forms of Prayer for a Family, composed out of the Holy Scriptures. Duodecimo."
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X.

SELECT DISCOURSES.



SELECT Discourses; Treating, I. Of Self-Resignation to the Divine Will. II. Of Christian Love. III. Of the Resurrection and a Reward to come. By the Pious and Learned John Worthington, D.D. Sometime Prebendary of Lincoln. Newly Revised by the Author's Son J. W. Cantabrig. A.M. With The Author's Character by Archbishop Tillotson. London: Printed by J. Downing, in Bartholomew-Close, near West-Smithfield, M.DCC.XXV.

8vo. pp. 6 (*unnumbered*) + vi. + 4 (*unn.*) + 528.

1 leaf Title; 4 pp. The General Preface; i.-vi. A Character of the Author; 1 leaf Title to the Great Duty of Self-Resignation; 2 pp. Preface to the same; 1-4 Introduction to the same; 5-162 The Great Duty of Self-Resignation; 163-166 The Contents of the Great Duty of Self-Resignation; 167 Title to the Discourse of Christian Love; 168 blank; 169-70 Dedication; 171-370 A Discourse of Christian Love; 371 The Contents of the Discourse of Christian Love; 372 blank; 373 Title to the Practical Discourse of the Resurrection; 374 blank; 375-6 Dedication; 377-520 Discourse of the Resurrection; 521-24, The Contents of the Discourse of the Resurrection; 525-28 "Two Scripture Hymns Composed by the same Author."

Bodleian Library.

In the General Preface which is signed "John Worthington" and dated London, April 10th, 1725, the editor writes "Among other considerations which recommend the following Discourses to the

public, it may be proper to acquaint the reader, that they contain the sum and substance of sundry parcels of sermons, which, as appears by the several draughts of them, were preached by the Author at more places than one; and lastly at Hackney, near London, not long before his death.

"It may also be remembered, that the first and third were penned by him for a like auditory at S. Benet Fynk, in this great city—where being preacher upwards of two years immediately preceding the fire, he found unexpected encouragement from many persons knowingly and seriously religious; and had great cause to be thankful to God for the fruit of his labours¹—some of very different persuasions, and that had wandered through all forms, placing the kingdom of God in opinions and extra-essentials, being by his practical preaching awakened to other thoughts, and receiving settlement in better things; as they themselves acknowledged, and he heard also from others.

"But I shall not here detain the reader with any needless encomium either of these Discourses, or of their Author.

"As for the Author; I had rather the reader should have his character from any pen than my own, and I am persuaded, the choice I have made² will be no less pleasing to others than to myself.

"What further care I have taken to do right to the Author's memory, will best appear to those that shall give themselves the trouble of collating the several editions of these treatises. And such are desired to take notice; that neither the larger nor the shorter improvements, whether additions or alterations (to say nothing of the many corrections) were attempted by me presumptuously, but made after a due manner, from the Author's more perfect copies, and other papers of his referred to therein; divers of which, while the first editions were preparing for the press, lay unhappily concealed; as do still some others, if they remain in being, which should have been made use of to the same purpose. . . .

¹ The editor has the following note here: "This I find mentioned in more letters than one."

² The editor refers here in a note to Dr. Worthington's character by Archbishop Tillotson. (See *ante* p. 63.)

"I might also mention my mindfulness of the Author's extraordinary diligence, in publishing the Works of the famous Mr. Joseph Mede . . . and the Select Discourses of Mr. John Smith . . . which with his English edition of Thomas à Kempis abundantly manifest his singular diligence and exactness. And I hope I may here be allowed to speak forth with him the following 'Words of truth and soberness:'

"'Though some there are that, in publishing the Posthumous Works of others, make too much haste, as consulting their own ease, and because they would decline any labours that may seem tedious to them, yet dare not I be so slight and superficial, in what I undertake for the public good: I think I can never do too much nor do it too well.'¹

"After all this I am to remind the reader; that seeing the Works here published are Posthumous, and did not receive the Author's last care, he would be pleased to afford that candour, and fair respect which is commonly allowed in such cases: and then I make no doubt but he will acknowledge them, if not so worthy of the Author as they might have been, at least not unworthy of the public view.

"But I would not lessen the just esteem of these writings. The matter and argument of each Tract fully speaks the great worth and special usefulness thereof: and the more than ordinary strain of piety observable in them, will exceedingly recommend them to every reader that hath a true taste and relish of spiritual things. And such a one (to apply a few lines written by the Author upon a like public occasion) 'when his mind comes to be deeply immersed in 'the spirituality of the inward sense when he shall once come to 'converse with the very soul of all that practical truth contained in 'these treatises, he cannot think it worth his while to be a nice 'observer of the body and outward dress.'"²

Following the Discourse of the Resurrection are "Two Scripture-Hymns; Composed by the same Author," which are not mentioned

¹ The editor adds in a note, "Thus the author wrote in a private letter." The letter was to Dr. Ingelo, and is printed in the *Diary and Correspondence*, vol. ii. pt. 2, pp. 336-40.

² The editor adds here in a note, "See the large Preface to his excellent Edition of Thomas à Kempis." This is one of the passages by which we are enabled to identify the editions of Dr. Worthington's translation of the *De Imitatione Christi*. (See *ante* p. 2.)

on the title page of the volume. They are both in prose, and are made up of passages of Scripture, the first entirely from the Book of Revelations. Each contains 12 verses. They are no doubt the hymns to which Dr. Worthington refers on several occasions in his Correspondence. (See *Diary and Correspondence*, vol. ii. pt. 1, pp. 203, 204, 207; pt. 2, pp. 275, 363).

Select Discourses; Treating, Of Self-Resignation to the Divine Will; Of Christian Love; Of the Resurrection and a Reward to Come. By John Worthington, D.D. some time Prebendary of Lincoln. Revised by the Author's Son, J. Worthington, A.M. Cantab. With the Author's Character, by Archbishop Tillotson. A New Edition, carefully corrected; to which is added A Scripture Catechism, with a Commentary. London: Printed for C. & J. Rivington, St. Paul's Church-Yard, Waterloo Place, Pall Mall, and 148, Strand. 1826.

8vo. pp. xv + 1 (*unnumbered*) + viii + 704.

This is a reprint of the *Select Discourses* as published in 1725, the only omission so far as I have noticed being a few lines of the Preface of John Worthington the son, and the addition of Dr. Worthington's *Scripture Catechism* and "Short Prayers, &c., by the same Author," consisting of the "Two Short Prayers" usually found in the editions of the *Scripture Catechism*, a "Prayer before reading the Holy Scriptures," and Graces before and after Meat.

For the *Scripture Catechism* (See *ante* p. 49.)

XI.

LATIN POEMS.

ΣΤΥΝΩΔΙΑ, Sive Musarum Cantabrigiensium Conventus et Congratulatio, Ad Serenissimum Britanniarum Regem Carolum. De quinta sua sobole, clarissima Principe, sibi nuper felicissimè nata. Ex Academiæ Cantabrigiensis Typographeo. Anno Dom. 1637.

4to.

Mr. J. E. Bailey possesses a copy of this book, to which there are four additional leaves added to the sheet with the signature L. Among the poems on these additional leaves are eighteen elegiacs, addressed "Ad Reginam" and signed "J. Worthington, Bacc. Art. Coll. Em." Neither of the two copies of the book in the British Museum contains these additional leaves.

Musarum Cantabrigiensium Luctus & Gratulatio: Ille In Funere Oliveri Angliæ, Scotiæ, & Hiberniæ Protectoris; Hæc de Ricardi Successione Felicissima, Ad Eundem. Cantabrigiæ: Excudebat Joannes Field, Almæ Academiæ Typographus, 1658. Apud quem Londini prostant ad insigne septem stellarum è regione Templi Dunstano sacri in vico vulgo vocato Fleet-street.

4to.

British Museum.

Among the poems in this volume is one (of twenty elegiacs), signed "Jo. Worthington, Coll. Jesu Præfect."

Academiae Cantabrigiensis ΣΝΣΤΡΑ. Sive, Ad Carolum II. reducem, De Regnis ipsi, Musis per ipsum feliciter restitutis Gratulatio. Cantabrigiæ, Excudebat Joannes Field, celeberrimæ Academiae Typographus. 1660.

4to.

British Museum.

This volume contains a poem (twenty-four elegiacs), signed "J. Worthington, S. T. D. Coll. Jes. Præf."

All these sets of verses are, as might be expected, of the most commonplace character, and possess no merits either of style or sentiment.

MANUSCRIPTS.

By his will Dr. Worthington gave to his son all his MSS. Books and Papers (*Diary and Correspondence*, vol. ii. pt. 2, p. 369), and in addition to his own writings edited by his executor Dr. Fowler, and his son John, he seems to have been possessed of a large collection of manuscripts of an antiquarian and literary character. John Worthington the son, into whose hands these came, was intimate with Thomas Baker, the ejected fellow of St. John's College, Cambridge, and some of Dr. Worthington's MSS. came into Baker's hands, no doubt given to him by the son, and these will be found scattered through the Baker Collection of MSS., a list of which will be found in *A Catalogue of the Manuscripts preserved in the Library of the University of Cambridge*, vol. v., pp. 193-567. In vol. ii. of Hearne's *Thomæ Caii Vindiciæ Antiquitatis Academiae Oxoniensis contra Joannem Caium, Cantabrigiensem*, pp. 679-794, 809-815, are "Papers Relating to the Protestant Nunnery of Little Gidding in Huntingdonshire. Transcribed and given to the Publisher By Mr. John Worthington, To which are prefix'd an Epitaph to the Memory of Dr. John Worthington (who preserv'd those Papers). And some Historical Notes about the Ferrars, particularly that Mirrour of Piety Mr. Nicholas Ferrar." (See *Diary and Correspondence*, vol. i. p. 219; vol. ii. pt. 1, p. 232; pt. 2, p. 337, 339).

John Worthington the son by his will (for which see *post* p. 80) gave to the first son or grandson of his nephews (the children of Nathaniel Turner who had married his sister Damaris) that should become a graduate in either Cambridge or Oxford "all my other pictures together with my printed books, manuscripts and papers not otherwise disposed of in this my last will or by my handwriting within them." In Robinson's *History of Hackney*, vol. ii. p. 71, it is stated that "A great portion of his (Dr. Worthington's) MSS. came after the death of his son, to the Turner family, who, in 1810, were his only representatives, and were then in the possession of John Turner, Esq., of Putney."

APPENDIX.

For John Worthington the son, see Worthington's *Diary and Correspondence*, vol. ii. pt. 2, p. 373, Herald's Certificate. He was a fellow of Peterhouse, but declined taking the oaths at the Revolution (*Masters' Life of Baker*), and seems afterwards to have lived in London. In the year 1722 "John Worthington of London, Gent., gave thirty large and small books," among which were some of Dr. Worthington's works, to the Library of Sion College (*History of the Ancient and Present State of Sion Library*, by W. Reading, p. 48, at the end of the *Bibliotheca . . . in Collegii Sionensi Catalogus*, 1724). He died early in 1737, as in the Registers of St. John's, Hackney (*Miscellanea Genealogica et Heraldica*, 2nd Series, vol. i. p. 152) is the following entry as to his burial: "John Worthington (gent.) was bury'd from Londⁿ by his particular Will in the poors ground 12 foot deep on the 22^d day of Jan. & pulpit hung 1737." Besides the several works of his father enumerated in the foregoing pages, he edited *Discourses on Several Texts of Scripture. By the late Pious and Learned Henry More, D.D.* London, 1692, 8vo. (British Museum). Several collections by him will be found among the Baker MSS. now in the Cambridge University Library "Notices concerning several Bishops of Bath and Wells; *E Collectaneis J. Worthington, C. A. M.*" will be found in Hearne's *Duo Rerum Anglicarum Scriptores veteres, viz. Thomas Otterbourne et Johannes Whethamstede*, vol. ii. pp. 711-18. *A Funeral Sermon occasioned by the death of the Reverend B. Bennet*, 1727. 8vo. (Brit. Mus.) seems to have been the work of another John Worthington.

The two following letters written by John Worthington the son to White Kennett, Bishop of Peterborough, are from the Lansdowne MSS. No. 1038, fol. 169-70.

London,

June 18, 1728.

My Lord,

The small number of my Father's Select Discourses your Lordship was pleased to give me leave to present you with, emboldens me to double the number, for the better, yet not full satisfaction of my own Mind ; who am very sensible, the six books I shall send with these lines, are but a poor return for the noble present I received yesterday from your Lordship. Though your Lordship's great goodness disposes you to think it due to me upon the account of some communications which happily proved to be of use, yet I can truly say, I never thought it due ; nor had the least expectation or desire to any recompense to be made for those communications. And your Lordship may believe me when I have told you I never before accepted of any return offered me by others upon the like occasion, nor had I the least offer from y^e industrious Mr. Strype to whom I imparted infinitely more for his Edition of the Survey of London than I have as yet to your Lordship for a much greater work in hand. I am now most humbly to thank your Lordship not only for the valuableness of the present, but also for the unspeakable pleasure I have already had of turning over a great number of pages and glancing upon the contents. And it is no small pleasure to me, because I know it will be pleasing to your Lordship, to find I shall be able, besides the discovery of errors in sundry authors, to give some account of persons I humbly conceive your Lordship is a stranger to, and of others a fuller account than seems to have come to your Lordship's hands. As for Mr. Marsh, Fellow of Caius College in Cambridge, I can make it appear by my father's papers, y^t what your Lordship hints, pag. 870, concerning Sr. John Ellys mistake in reporting him to be the same with Dr. Richard Marsh as a most certain truth. His name was not Richard but Francis. I have one or two of his letters to my father. He was bred under my father in Emmanuel College, and one of his 1st pupils. When Dr. Jeremy Taylor was made a Bishop in Ireland he invited the said Marsh thither ; where he married one of Bishop Taylor's daughters, and from a Bishoprick was promoted to the Archbishoprick of Dublin. When y^e troubles were in Ireland, he came over (with his Lady, 2 Sons, and his only Daughter) into England, where he continued till the Storm was over, and lived in sufficient splendour, as I can testify

from my own knowledge. His Grace was pleased to give several proofs of the great respect he bore to my Father's Memory; two of which I must in Gratitude here acknowledge, viz. his Grace's condescension in acquainting himself with me soon after his arrival here, and upon his return an invitation to go along with him into Ireland, with a promise of doing for me there as if I were his own son. By what I find spoken of my Father, pag. 920 and further, I perceive your Lordship is a greater stranger to his character than I could have wished. I suppose your Lordship's mistake is grounded wholly on Mr. Wood's Report in his *Fasti Oxoniensis*; for the falsity whereof I crave leave to refer your Lordship to a note in the English edition of Dr. Barwick's Life, Page 34 etc. I can scarce think I need tell your Lordship y^t John Worthington the clergyman in Surrey, and another in Cheshire were 2 distinct persons from my father, concerning both of which, as also of Nathaniel Worthington, mentioned by your Lordship, I can give some account if need be.¹ That I may not be too tedious, it is time to subscribe with all dutifull respects,

My Lord,

Your Lordship's most obliged
and most humble, obedient Serv^t,

J. WORTHINGTON.

My Lord,

Were I not well acquainted with your Lordship's great Benignity and Candour in bearing with my plainness and dulness upon former addresses; I might fear some passages in my Letter of Thanks for your Lordship's noble present of a very excellent Book were not so well taken as I should wish: Especially an Hyperbolical expression relating to Mr. Strype; which upon my perusal of your Lordship's labours, I must now retract; finding (to my great Delight and Satisfaction) my communications have been of much greater use than I could imagine.

Though I am persuaded your Lordship will not blame me for vindicating the memory of a person so nearly related to me; yet I have since

¹ The work referred to in this letter is Kennett's *Register and Chronicle*, in which are several references to Dr. Worthington. See also *Diary and Correspondence*, vol. ii. pt. 2, p 347.

blamed myself for writing needlessly upon that point ; Having by me a large volume of collections, ready to be imparted at your Lordship's return for that and other purposes w^{ch} more particularly concern your Lordship, both in relation to the volume of Chronicles already printed, and that which your Lordship shall take in hand hereafter.

In the meantime, may it please your Lordship to accept of a Transcript contained in the two following pages, from a book wherein a namesake is to be found in Column 58, viz. Jordan Kennet, of the County of Surrey, Quarter-Master of Horse to M. Leicester, under the Lord George Goring. His name (as divers other names) is marked +, I suppose he was a Roman Catholic.

That the Six copies of my Father's Select Discourses I presented to your Lordship were not so well bound as your Lordship might justly have expected and I truly wished I ought to have excused before, by assuring your Lordship that they were the best I had by me ; the suddenness of your Lordship's journey not allowing me to get others bound.

I heartily congratulate your Lordship upon the good news of [] bend in the Church of Westminster annex to the see of Peterborough [] I am told, your Lordship has found a *ne plus ultra* in your own [] But yet I cannot but wish that your Lordship may be removed to a higher sphere, and I hope your Lordship will not refuse the offer I expect may be made either sooner or later.

With my most humble duty and thankfull acknowledgments of all favours I conclude,

Your Lordships Highly Obligated

And most obedient Serv^t,

London,

J. WORTHINGTON.

Sept. 7, 1728.

This letter is accompanied by the transcript referred to in it.

The following letter of John Worthington the son is from the Harleian MSS. No. 7045, placed between pages 168 and 169. The greater portion of the letters to and from Dr. Worthington, and also his Diary, as printed in the *Diary and Correspondence*, are from the same MS. volume (folios 71-228) and it is probable that this letter was written to Thomas Baker, about the time he was contemplating writing the life of Dr. Worthington.

London, Dec. 20.

Good Sr,

This day fñight I rec^d your kind Letter, and to-day the promissed Specimen. For both w^{ch} Favors I am very much obliged to you. The Specimen is such as I could not but expect from so curious an hand, very much to my satisfaction, and I hope now you have begun the good Work, you will go on currently, till you have brought it to perfection, w^{ch}, no doubt will be all of a piece; and very acceptable to others, as well as to myself. Some little matters I have varied according to my private Fancy, with a black lead Pencil; w^{ch}, if not suitable to your own, you may rub out with a peice of Brown paper. Onely in 2 Particulars (w^{ch} yet pass well enough from your Pen) I know not how to concurr with you: One is, your making me an Inheritor of my Father's Virtues; The other, your supposing yourself to be of a different Principle. By the help of some Papers I herewith send you, I think you will be able to carry him another stage. And could you procure some extracts out of the College Register, at least the time of his being elected Scholar of the House, My collections you had before, might encourage you to carry on the Acc^t till such time as he commenced A.M., w^{ch} being done, the obscurest and most difficult part of his Life will be over. As to your enquiries; I know not who was y^e Author of the short view of Mr. Mede's Life. But y^t w^{ch} was p^efixt to his Works, was drawn by an ancient Friend of Mr. Mede's; who covenanted with my Father that his Name should be concealed, and gave him leave to add and alter as he thought good; and accordingly, by the rough draught, I find my Father made several Emprovement^s thereof, and very large Additions.¹ I perceive you lie under a Mistake w^{ch} the Bookseller, for his Profit, led the world to in his Public Advertisem^{ts}; that the Bp. of Gl. was y^e Publisher of my Father's Miscellanies. He was so far from being the Publisher of those Treatises, that he never read any one of them till they were made publick, w^{ch} I told you once more particularly than I think fit to write; and that I myself was the Publisher as (I presume) you will now call to mind.² If you please to turn to the Bp's Preface, you will find he declares himself a distinct person from the Publisher; and that he recommends the Treatises from second hands. The Printer I have

recommended to you, will be very well pleased with your generous Refusal of a Money-consideration for your designed labours, and I am confident, he will (as he may most reasonably) be content to allow you above double y^e number of Books required by you, all neatly bound, without your proposed offer upon a mistaken Proviso. That you may be assured that I have not onely a real but ardent desire you would be pleased to proceed in and complete the Work so happily begun, I take this 1st opportunity to return y^e ingenuous Specimen; and therewith send you, according to your desire (hinted, tho' not exprest, in your last letter) my Father's 3 Practical Discourses, and Edition of Tho. a Kempis with his large Preface:¹ To w^{ch} give me leave to add my hearty and humble thanks for all your Favours; particularly the last, w^{ch} alone would render me,

Kind Sr,

Your most obliged Humble Servt,

J. W.

WILL OF JOHN WORTHINGTON THE SON.²

In the name of God Amen the last day of December in the year of our Lord Christ one thousand seven hundred and thirty one I John Worthington Master of Arts in the University of Cambridge, and sometime fellow of Saint Peters College in the same University being (I thank God) of sound mind and perfect memory (though aged) do hereby revoke all other wills and testaments by me formerly made and do now make and ordain this my last will and testament in manner and form following first and principally I commit my soul to the Mercy of Almighty God through the merits of his ever blessed son Jesus Christ my only Mediator and Advocate most humbly beseeching him to prepare me for my change And when the time of my departure shall come to receive me graciously into everlasting rest My body I commit to the earth And my desire is that it may be buried without Escucheons in a private way within a very deep grave in the church yard at Hackney

¹ See *ante*, p. 4.

² Copied from "Broderipp." fo. 51, Wills Office, Somerset House.

near London before sunset and covered with an ordinary stone upon which I wish only this inscription—Here lyeth John Worthington who departed this life such a day aged so many years As for the worldly estate which God hath been pleased to give me with thanks to God for the same I do will and dispose give and bequeath the said estate as followeth Imprimis I give and bequeath to the Master or Keeper and Fellows of the College of Blessed Mary the Virgin Saint John the Evangelist and the glorious virgin S. Radegund commonly called Jesus College in Cambridge for the erecting and founding a new fellowship in the said college the sum of eight hundred pounds of lawful money of Great Britain which I will shall be laid out by the Master and Fellows of the said college for the time being upon a fully valuable purchase of Lands within twelve months after the receipt of the said sum of money And after such a purchase is made I will that the annual rents and proffits thereof shall be paid and allowed yearly to the fellow of my foundation to be elected and chosen from time to time to the said fellowship And I further will that the said fellow of my foundation as often as the place becomes void shall be chosen within one month after such avoidance that at these elections the descendants from my nephews and nieces duly qualified shall be preferred before all other candidates except such of my sirname as shall be descended from the Worthingtons of Blaynsco or the Worthingtons of Snidehill in the County Palatine of Lancaster extracted originally out of Worthington in the same County. Item I give and bequeath to my worthy brother in law Nathaniel Turner Esquire the sum of twenty pounds Item I give and bequeath to the five sons and three daughters of my aforesaid brother in law the sum of ten pounds apiece I Item give and bequeath to my nephew and godson Mr. Nathaniel Turner the picture of my grandfather Whichcot and to eldest niece Mrs. Jane ffloyer the picture of my sister Smith (whose issue is extinct) and to my eldest nephew Mr. John Turner all the rest of my pictures he shall be pleased to accept of Item I give and bequeath to the first son or grandson of my afore-named nephews that shall become a graduate in the University either of Cambridge or Oxford all my other pictures together with my printed books manuscripts and papers not otherwise disposed of in this my last will or by my handwriting within them And my will is that no body shall have the use of them in the meantime but that they be preserved

from embezzlement with all due care in presses or chests locked and sealed with three seales under the watchfull eye of my eldest named nephew Item I give and bequeath to every grandchild of my sister Turner that had not the books before put in my [*sic*] hands one copy of my ffathers Select Discourses in quires and his Catechetical treatise entituled A System of Christian Doctrine bound and that whatsoever number of these two books shall remain my will and mind is that they be distributed by my executor in some charitable way according to his own discretion Item I give and bequeath to the Rector and Churchwardens of Moulton in the County of Suffolk the sum of twelve pounds In trust and confidence that they and their successors shall distribute yearly the interest thereof among the poor inhabitants of that parish frequenting the church Item I give and bequeath to the Governor of the Corporation for the relief of Clergymen's Widows and Orphans forty pounds of lawful money towards the purchase of lands for their further relief Item I give and bequeath to Mr. Rustats chest in Jesus College at Cambridge above named sixty pounds of lawful money to be employed after the same manner as such money therein treasured Item I give to the Master and Fellows of S. Peters College commonly called Peter house in the University of Cambridge the sum of two hundred pounds payable after the death of Mrs. Ann Whichcot now or lately of Leeds in Yorkshire which sum of two hundred pounds I will that it be laid out by the Master and Fellows of Saint Peters College aforesaid for the time being upon the best purchase of lands that can be made within six months after their receipt thereof from my executor to whom it is payable upon a bond made to me by my brother Turner and his eldest son Mr. Nathaniel Turner Citizens and Skinners of London and I will that the annual rents and profits of the purchase so made shall be paid and allowed yearly to the poorest scholar in the said College well approved of for learning more especially for piety and an exemplary life and conversation Item I give and bequeath the sum of five pounds to be distributed among the poor inhabitants of Ditton (my native town) in Cambridge and the like sum of five pounds to be distributed among the poor inhabitants of Hackney near London Item I give and bequeath all my linen and wearing apparel to be distributed in a charitable way according to the discretion of my executor Item I give and bequeath all my English books relating to the common law

and husbandry to my nephew and godson Mr. Nathaniel Turner aforementioned Item I give and bequeath to my godson John Worthington son to the said Mr. Nathaniel Turner my lockt chest and cubard of books not to be opened till he shall come to age but if he shall happen to die in his minority then I will that the said chest and cubard be so kept for the sole use and behoof of the first grandson or great grandson either of my sister Turner or her issue (whether male or female) that shall be a graduate in one of the Universities above named Item I give and bequeath to my most worthy friend and kinsman Mr. Christopher Whichcote of Hackney in the county of Middlesex Gentleman the sum of twenty pounds and I do hereby make ordain will and appoint the said Mr. Christopher Whichcote to be the sole executor of this my last will and testament Item I do ordain will and appoint that there be erected to my fathers memory in the chancell at Hackney aforementioned as costly a monument as the remainder of moneys my funeral and all things discharged shall permit The rest of my goods and chattels I give and bequeath to that graduate in one of the Universities above specified that shall have the right to my books and papers And I reserve to myself to review and alter anything thereto as I shall see case and to annex any writing to such effect as a codicil to this my will And I appoint that this will shall stand in force till I review the same under my hand and seale. In witness whereof I the said John Worthington have hereunto sett my hand and seal the year first above written.

JOHN WORTHINGTON.

On Feb. 1, 1737, Richard Mawson and Samuel Whichcot took oath that they were acquainted with the testator, and believed the signature attached to the will to be his.

On Feb. 4, 1737, issued forth a commission to John Turner, nephew of the testator, he being first duly sworn, to administer the goods, &c., of the testator, Christopher Whichcote the executor named in the will having renounced.

On 13 Feb., 1765, administration with will annexed of the goods, &c., of John Worthington left unadministered by John Turner now deceased, was granted to Whichcott Turner, William Turner, and Michael Turner.

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The Forty-fourth Report

(5th NEW SERIES)

OF THE

COUNCIL OF THE CHETHAM SOCIETY,

*Read at the Annual Meeting, held by permission of the Feoffees, in the
Audit Room of Chetham's Hospital, on Thursday, the 26th day
of May, 1887, by adjournment from the 1st of March.*

IT is with deep regret that the Council has to inform the members of the Society that Mr. J. E. BAILEY, F.S.A., has from ill-health and consequent absence from Manchester, been obliged for the greater part of the past year to discontinue the performance of the duties of Secretary, and the Council is unable to say whether he will be able to resume them. The Secretary's work has been performed by the Treasurer (with the assistance of the President) and the Council desires to express its thanks to Mr. Jordan for having so kindly undertaken these duties, and for his efficient performance of them.

Owing to this illness of Mr. Bailey the Old Series is still incomplete, but the Council hopes that the second part of *Inventories of Church Goods*, and the Index completing the Old Series shall be printed in the course of the current year. Should Mr. Bailey's health not admit of his completing his notes to the *Church Goods*, the Council thinks it will be in accordance with the wishes of the members for the volume to be issued, even if the notes are incomplete, with a view to the closing of the Old Series.

Since the last meeting three volumes of the New Series have been issued to the members, Vol. 9, *The Coucher Book of Furness Abbey*, Part I., completing the volumes for 1884-5; Vol. 10, *The History of Bispham*, and Vol. 11, *The Coucher Book of Furness Abbey*, Part II., forming the two first volumes for 1885-6.

The Coucher Book of Furness Abbey, the cost of transcribing, editing, and printing which has been generously defrayed by HIS GRACE THE DUKE OF DEVONSHIRE, K.G., forms certainly the most important monument of mediæval Lancashire which has yet been issued by the Chetham

Society, and though it can hardly be said to be so readable or entertaining as some of the volumes which the Society has published, it will form a mine of information to all who are interested in persons and places in Lancashire between the twelfth and the fifteenth century. The work is edited by the Rev. J. C. ATKINSON, than whom a more competent editor could not, in the opinion of the Council, be found; and the principles on which the work has been done, are, as described in the prefatory notice: "to give what is contained in the Coucher Book as closely and accurately as possible; to mark any insertion, whether of a single letter or more, of a word, a clause, or sentence, by the use of square brackets enclosing such inserted letter, word, or clause; wherever an alteration in the original text is made, to mark it by appending a footnote; to mark any suggested emendation in the same manner; and to give such illustration, whether local, archæological, historical, or philological, as could be well supplied, consistently with the least possible expenditure of space." To such a work as the Coucher Book the notes might indeed have extended to almost any length, the names of nearly every person, and of nearly every place would afford matter for a note: but to have attempted anything like an examination and elucidation of the place-names alone would have extended the length of the work enormously, and the editor has done wisely in confining his notes to such points as seemed absolutely necessary, and as would require a minimum of space. The elucidation and examination of the place-names will form to those who are interested in such a subject, matter for a detailed consideration.

The MS. volume preserved in the Record Office from which the Coucher Book is now being edited, is imperfect, not only owing to many pages having been torn out, but also from the fact that it is only one of two volumes, of which the second was unfortunately allowed to be purchased by the Berlin Government from the Earl of Ashburnham. Several charters to supply the blanks have been transcribed, and will be noticed in the three volumes now in progress; but the editor is of opinion that to complete even this part of the work a considerable number of additional charters ought to be transcribed, and that until they are printed it will be impossible to obtain a satisfactory view of the whole Chartulary. It may be hoped that at some future time the Council may see its way to take up the publication of these additional charters as well as of the volume now in the Berlin Library.

One of the most interesting documents in the work is the assignment of dower in 1330, by the convent, to the widow of William de Pennington, the heir being an infant and the manor in the custody of the convent. We have there not only all the constituent parts of a country gentleman's homestead given in detail, but a list of the various lands held by the deceased, and of the other sources of income pertaining to the manor.

The *History of Bispham* by COLONEL FISHWICK forms another of the

admirable series of volumes on the parishes in the Fylde which he has compiled, the others being the Histories of Kirkham, Garstang, and Poulton. Though the *History of Bispham* is perhaps of less importance and interest than those of Kirkham and Garstang, it will be found to contain much matter of interest. The church dates back to the twelfth century, and very little has hitherto been written about it or the parish. While giving full credit to the restorers of the church in 1883 for their zeal, and particularly for their care in re-building the Norman arch exactly as it originally existed, it is much to be regretted that the most interesting carvings of the signs of the zodiac, which were discovered during the restoration, have not been allowed to remain as they were found, but that a new set of carvings have been cut, and the old ones for ever destroyed. The chief families noticed are the Veales of Whinney Heyes, the Tyldesleys of Fox Hall, the Rigbys of Layton, the Bammers of Blackpool, and the Albins of Thornton. Of these the Rigbys are the only family much known beyond the bounds of the Fylde, and in the biographical notice of Alexander Rigby of Layton, we have an example of the energy displayed by many members of this once powerful and important family in Lancashire. The materials of a perfect account of the Vicars and Curates of Bispham are wanting, but to the seventeen enumerated by Baines, Colonel Fishwick has been able to add seven, bringing their number up to twenty-four, and he has been able to put together much information concerning most of them. The Council hope that he will complete this valuable series by preparing the histories of St. Michael le Wyre and Lytham, the only two remaining parishes of the Fylde.

The third volume for the year 1885-6 is that entitled *Crosby Records*, edited by the Rev. T. E. GIBSON, author of *Lydiat Hall and its Associations*. It comprises first, "A narrative of the troubles and persecutions sustained by William Blundell Esquire for profession of ye Catholick faith." Second, The Harkirke MS., being a register of the burial of one hundred and thirty-one Roman Catholics in a piece of ground in Sefton parish, set apart in 1611 by William Blundell for that purpose. Third, An account of a discovery of silver coins made in this burial ground, with an engraving of thirty-five of them, published at the time by Mr. Blundell, and lastly, a Recusant Roll, giving the fines and compositions for Recusancy on Mr. Blundell's estate. To the three first-named pieces there is an Introduction written by the late Right Rev. Bishop Goss, the editor of "Abbot's Journal," and "Trials at Manchester in 1694." This volume, of which nearly the whole is already printed, will be in the hands of the members very shortly, and it is believed that it will not only prove of much interest, to the members of the Society and others connected with Lancashire, but will be found to be an important contribution to the history and condition of the Roman Catholics in England in the reign of James I.

The volumes proposed for 1886-7 are: Vol. 1 of *The History of the Church and Manor of Wigan*, by the Hon. and Rev. Canon Bridgeman,

the *Coucher Book of Furness Abbey*, Part III., completing the work, and the *Bibliography of the Writings of Dr. Worthington*, by the President.

In addition to the books announced as contemplated in former Reports, the Council has the pleasure to state that Mr. W. O. Roper of Lancaster has promised to edit a volume of *Records of the Parish Church and Vicars of Lancaster*; that Canon Tonge has in hand the *History of the Chapelry of Newton*, and Mr. Earwaker a further volume of *Lancashire and Cheshire Wills and Inventories*, and that Professor Toller of The Owens College has undertaken to edit a volume — long since contemplated by the Council — of the *Correspondence of the third Earl of Derby*, with many other documents relating to the Derby family. The volume which is preserved at Worden, is probably in the handwriting of Sir Henry Flarington, who seems to have held the office of Secretary to the Earl. A transcript of it was made by the late Canon Raines.

It is hoped that a volume of Miscellanies may shortly be issued.

While there is no lack of material of the greatest interest relating to the past history of the two Counties Palatine, and of many worthy natives, that portion which is in private hands and available without the cost of being transcribed by a professional scribe, is now much restricted. By far the most interesting and valuable matter is to be found in the Record Office, the British Museum, and the Bodleian; but for the purpose of making this available, transcripts must be obtained and paid for. It has not hitherto been the practice of the Society to pay for transcripts, save in one or two exceptional cases, nor would it be possible to do so and at the same time to issue three volumes annually. It has been suggested, and in the opinion of some members of the Council it would be desirable, to consider the cost of transcribing, a regular item in the Society's expenses, and to reduce the number of yearly volumes to two. Upon this subject the Council would be glad to hear the opinions and suggestions of the members.

The other works in progress or suggested for future years are:

Visitaciones exemptæ jurisdictionis Abbatis et Conventus Beatæ Mariæ Virginis de Whalley, A.D. 1500-1538; with other contemporary documents relating to the same. From the originals now preserved at Stonyhurst College, Lancashire. Edited by JOSEPH HALL, Esq., M.A.

Histories of the Chapelries of Rochdale. From the Raines MSS. By H. H. HOWORTH, M.P., M.A., F.S.A.

The Poems, &c., of John Byrom; a new edition with considerable additions. 2 vols. Edited by Prof. A. W. WARD, M.A.

The Ministers' Accounts of the Lancashire Chantries. By the Rev. J. H. STANNING, M.A.

Lives of the Fellows and Chaplains of the College of Manchester. From the Raines MSS.

The History of the Chapelry of Stretford. By MR. DAVID KELLY and MR. J. E. BAILEY.

The Chartulary of Cockersand Abbey. By J. P. RYLANDS, Esq., F.S.A.

The Common-place Book of John Byrom, including his Journal and Letters, for the years 1730-1. Edited by MR. J. E. BAILEY, F.S.A.

The Accounts of the Constables of Manchester, 1613-47.

A Selection from Canon Raines's Literary and Antiquarian Correspondence.

Dr. *The Treasurer in Account with the Chelham Society for the year ending February 28th, 1887.* **£ s. d.**

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Examined and found correct, 17 February, 1888,

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